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REFORMED CHURCH MESSENGER

Easter



Number

Easter Faith

If Christ arose—and I believe He lives—
Shall He not walk upon the pavement hard
Of city streets e'er trodden by the crowd
And on the dusty roads of vales and hills?

If Christ arose—and lo, the rock away!
Will He not work in every darksome night
A miracle of beauty and of light
And fill with friendly sunshine every day?

If Christ arose—behold the empty tomb!
I too shall meet Him where a garden fresh,
Dew-stained and sweet, creates a holy breath;
Or greet Him in some hallowed upper room.

If Christ arose—O blessed Easter morn,
I'll find Him where His cross is daily borne!

Herman J. Naftzinger.

Ring, Joyous Easter Bells!

Ring, joyous Easter bells,
Ring once again!
Peal out your message
O'er hill and o'er plain,
"Jesus is risen
From death and the grave,
Vanquishing death and hell,
Mighty to save!"

Ring in sweet melody,
Chime the glad lay,
"Where is thy sting, oh death,
And where is thy prey?
Where is thy victory,
Low vaulted tomb?
Hope springs immortal,
Unfading its bloom!"

Ring, joyous Easter bells,
Cheer all the sad!
Comfort the weary
And make their hearts glad!
Ring for the sorrowing,
Bring them the word:
"Empty is Joseph's tomb,
Risen the Lord!"

Ring as the joy-bells rang,
When night was gone
And rays of glorious light
Heralded dawn!
Ring in grand chorus,
Triumphant your swing!
Ring, joyous Easter bells,
Ring, sweetly ring!

Alfred Grether.



THE EASTER ANGEL

PHILADELPHIA, APRIL 6, 1933

ONE BOOK A WEEK

DR. SPEER EXAMINES "RE-THINKING MISSIONS"

"Re-thinking Missions" has certainly created more of a stir than any religious book of recent years. Hundreds of sermons have been preached on it, hundreds of editorials, articles and letters have appeared in the papers—secular as well as religious—public meetings have discussed it, and it has come up before all the missionary boards and societies. It has been received *in toto* and condemned *in toto*. Now the books based upon it are beginning to appear. The Morehouse Publishing Company has published a pamphlet by Dr. Frank Gavin based upon it: "The Church and Foreign Missions", and now comes Dr. Robert E. Speer's book: "Re-thinking Missions Examined" — (The Fleming H. Revell Company). Both of these books admit that the Report contains suggestions that are helpful, both agree that it contains criticisms of the missionary enterprise that deserve careful consideration; but both agree that most of its conclusions are not borne out by the facts that were reached by a very superficial knowledge of both the history and present conditions in the foreign field—conditions that could not be thoroughly studied in a few weeks' tour in the great East. Both emphatically disagree with the motives for missions and methods of missionary endeavor and the ends to be sought.

Dr. Speer has probably voiced in strong and plain language the feeling of the Churches as a whole toward the Report. His contention is that while the Report probably voices the convictions of the advanced liberals and pleases those to whom Christianity has become a mere humanism, or, at most, only one religion among many, it does not voice the convictions of the millions of evangelical Christians to whom Christianity is THE GOSPEL, "Good News" of the saving grace of God imparted through His only Son, Jesus Christ. It is this feeling, that the Report seems to deny the distinctive and absolute character of Christianity as a religion of redemption and makes of it only one out of several "Quests for God," that has brought consternation to so many. (We are to consider ourselves not as the bearers of a definite message, but as "brothers in a common quest" with the non-Christian religions. We are to find and "stand upon the common ground of all religion," "to recognize and associate" ourselves, "with whatever kindred elements there are in the non-Christian religions." The new objective must take the place of the old, which was "The Conquest of the World by Christianity" (see page 28 of Dr. Speer's book. The quotations are from the Report). But the one sentence from the Report which has awakened the most dissent is to the effect that the missionary "will look forward not to the destruction of these religions, but to their continued co-existence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest truth."

Dr. Speer calls attention to the fact that in the Report, "life is construed in humanistic this-world terms, and that the spirit of Christ is not the Holy Spirit of the New Testament, who is nowhere mentioned. And in general the theological basis is the basis of the old Protestant liberalism which has been already superseded in Europe by a deep evangelical wave. It is a basis which passes over the ideas which give power both to evangelicalism and to the Roman Catholic faith. Nowhere is there any mention of prayer or of the supernatural forces of the Gospel." Dr. Speer also points out that all through the Report, Christianity is conceived as the life and

teaching of Jesus and as our idea of God based on this life and teaching. It does not commit itself to the New Testament position and the faith always and everywhere held by the Church as to the Deity of Christ "and the meaning of His death and the great facts of the Incarnation and the Resurrection." Dr. Speer is so emphatic on this point and so well voices the feelings that have been expressed all over the country that I think his conclusions should be quoted in full:

"Now this construction of Christianity and of its relation to non-Christian religions and the conception of Christ and His person, place and nature as a teacher and example and spirit, with no avowed acceptance of Christ as God or as Redeemer or Saviour, and with no witness to the meaning of His death and the significance of His Resurrection, are not possible for the Churches which still hold the great creeds, or even the Apostles' Creed, or which base themselves on the New Testament. The unique meaning of Christ as the Son of God and the Divine Saviour is to them the very essence of Christianity. That was what Christianity was. Its simple confession was: 'Jesus, the Son of God, is Lord.' It is so still. Christianity is not for us the life and teaching of Jesus only, or man's thought of God, or Man's search for God. For us, Christ is still THE way, not A way, and there is no goal beyond Him or apart from Him, nor any search for truth that is to be found outside of Him, nor any final truth to be sought by a universal religious quest except it be sought in Him who is the Way, the Truth and the Life.

"Moreover, Christianity is not what Jesus taught alone, it is what He did as Saviour, by His Life and Death and Resurrection. All this to us is not obscurely figurative (P. X. V.) or 'unexplained symbol' (page 52). It cannot be left out because of the words which alone can explain or communicate it have been often used. It is not to us a set of archaic ideas remote from real life, phraseology unrelated to present-day experience, 'the stiff and hardened phrases in which the living faith of the Founder seemed to be stifled' (p. 83). The only truly authentic Christianity there ever was or ever will be is the Christianity that is both Jesus, the historic Son of Man, and Son of God, and the eternal Christ, the risen and ever-living Master and Lord.

"The view of Christianity which the Church believes to be true is that it is not a religion in the sense of the non-Christian religions. It is not a search of Man for

God. It is a God's offer of Himself to men in Christ, who was not a fellow seeker with us after God, or a founder of religion like Buddha, or Mohammed, but, 'the fullness of the Godhead bodily.' Our Churches believe in Christ as a wholly unique Person. They include in their view of Him and of Christianity all that the Report includes, but a great deal more, and they believe that the essential and important part is in this 'great deal more.' They believe that the motive and power are not in man but in Christ, and that the view of human nature implied in the Report, namely, that it is capable in itself of constant progress and improvement and advancement to the goal, is not a true view of human nature or in accord with the reality of human experience and the chastened conviction of mankind."

Dr. Speer is confident that the conception of Christianity given in this Report will not vivify or command the youth of the World. As some one, commenting on the Report, said the other day: "How many youth would offer themselves to go to China or India just to live a life in the Christian Spirit among the people? The age-long impulse that has sent heroic youth to the mission field was a conviction that they had the one Gospel of Salvation and a desire to make the Kingdoms of this World the Kingdom of our Lord and of His Christ." As Dr. Speer says: "And back of all this is the wisdom of Christian history." I have not space to go at length into the other criticisms of the Report made by Dr. Speer. Read the book by all means (it costs only 50 cents.)

It takes up the matter of missionary personnel. The Report has given the public the impression that the commissioners were not favorably impressed by the missionaries. Dr. Speer asserts that those who have been in contact with hundreds of them for years, as he has, find them a remarkable and gifted body of men. The Commissioners could not have met personally more than a few of the missionaries in the Far East. He devotes several pages to the criticism of the establishment of Churches by the missionaries. This is one of the weakest parts of the Report. St. Paul left a trail of Churches behind Him to carry on His work. So will the missionary, for "these poor little Churches of Asia are 'the real cells of the life.' It is not biologically possible to establish Christianity in Asia by disembodied fellowships."

Several pages are devoted to the place of evangelism in Missions. The Report disapproves the preaching of the Gospel in words. It thinks the Message of the Missionaries has been too doctrine-centered. It would have human service without any words, displace preaching. It condemns the use of this service through medical ministrations and schools and colleges for making converts to Christianity. Dr. Speer calls attention to the fact that such service has always sprung from devotion to Christ, that you cannot find it except where Christ has gone, that it is inseparable from Him, that the people know the Doctors and People all came sent by Christ, and he intimates that the people would become suspicious of the ulterior motives of the mere service were it not linked up with evangelization. This second condition would be worse than the first, for all concerned. Also, as Dr. Speer indicates, The Christian Churches in America are not supporting schools and hospitals as philanthropies only. "They are supporting them because they believe that when rightly conducted they make Jesus Christ, the living source of all philanthropies that abide, known not by deed only, but also by word." Frederick Lynch.

GOD'S SMILE

Yesterday—

I faltered as I climbed Life's rugged steep—

Forgot the Goal, and loitered, looking down—

The sun was clouded, skies were overcast—

The grayness somehow seemed to be God's frown!

Today—

I feel repentant, shamed—would make amends—

The skies are blue, the sun shines all the while—

I've asked Him to forgive my straying heart . . .

Once more I climb—and seem to see God SMILE!

—Grace Harner Poffenberger

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EDITORIAL

AN EASTER FAITH

Upon each returning Easter Season I ask myself, "What is its most significant message for man this year?" Some years we find ourselves overwhelmed by the thought of God's infinite love as Jesus reveals it for us on the Cross. Some years we are most impressed by its message of hope. But this year the predominant note is neither hope nor love. It is rather the Easter Faith that challenges us.

There are many people who feel that civilization itself is in danger of collapse. Unemployment continues to increase. Poverty, once thought to be banished from the earth, continues to make its ravishes and leaves in its paths desolation, misery, and despair. Superficial statesmen supply superficial remedies with no permanent results. That straight thinking requires a pure heart as well as a clear mind, does not seem to be understood. The war clouds overhang Asia, and Europe is developing into an armed camp where jealousy, envy, and suspicion reign supreme. Peace is maintained only because of fear. Many professed followers of Jesus look upon Him as an impractical idealist. Driven to desperation, we endeavor to patch up our social and economic order by re-introducing the sale of beer and commercializing the Lord's Day.

Through this chaotic night we behold the Risen Christ. Above the cries of hungry children and the profanity of a drunken and desperate mob we hear His voice, "The Son of Man came to give His life a ransom for many." By the empty tomb we behold angels bidding us to hold fast to our fellowship with Jesus, assuring us that truth alone is immortal and that goodness must eventually triumph. On this Easter Faith we risk our lives and pledge ourselves prepared to pay the price.

—LAWRENCE E. BAIR.

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THE EASTER ASSURANCE

Easter was never more needed than today. That most dynamic fact in history, the Resurrection of the world's Redeemer, alone can deliver us from the clouds and darkness now enveloping the world. St. Paul was honest enough to tell the naked truth when he said, "If Christ be not risen from the dead, then is our preaching vain." It was this Gospel of the Resurrection that transformed pigmies and cowards into spiritual giants and heroes, and sent the early

Church on its conquering way, literally "turning the world upside down." The triumphant note of joy, which sounded out on that first Easter morning, with its assurance that the power of death had yielded to life everlasting, remains today the hope of mankind. The power of the living Christ is undiminished, even though man's vision of it is often dimmed and obscured by the doubts and fears of those who profess to represent Him.

This great Easter truth is not for a few; it is for all men. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ Whom Thou hast sent." It has been well said that in its Easter message Christianity has given the world one of its infinite spiritual treasures. It becomes for us a matter *not of choice, but of obligation*, to make it available for all men. Our own certainty of a living Christ is measured by our concern to share that confidence with others. If we feel no impelling urge to share the Easter assurance with our fellows, it simply demonstrates that our own conviction is not genuine and our own professed faith is not sincere.

The President of the United States has recently reminded us that this is no time for "an easy optimism." As Christians we can accept the correctness of that observation; but we must add that it is no time either for a hopeless pessimism. Lord Balfour said that he believed in the sort of optimism which recognizes and assesses the handicaps which need to be overcome. Perhaps we can all accept that noble phrase of Sabatier: "*Optimism without frivolity, and seriousness without despair.*" No man who believes in the Resurrection of Jesus Christ can fail to "march breastforward, never doubting clouds will break." We worship a Lord who never minimized life's awful tragedies, but Who in spite of them all could say, "*Be of good cheer: I have overcome the world.*" As Dr. William Lyon Phelps puts it: "Of all the leaders of men of whom we have any record, our Lord stands incomparably first. No other was ever so independent, so free from fear, so indifferent to consequences. As He was never afraid of any earthly power or potentate or of the hostility of organized public opinion, so He feared neither life nor death."

The day of His final triumph shall surely dawn, when the whole round world shall see and acknowledge His sovereign sway, and all shall know Him, from the least even

unto the greatest, and He shall reign for ever and ever. It is this faith that enables men to sing songs in the night and to fight bravely on with the deathless hope which can cry from the heart: "*If I fall, I will arise again!*"

Surely when our human affairs are in such a bad way, when war is actually raging and worse war is again so seriously threatening and pagan practices are once more assuming such authority, we need the patient courage and deathless faith that Easter alone can give us. The *New Outlook* states this convincingly, with reference to the grave international problems of today: "Peacemaking has always been very slow and uphill work, and we may as well reckon that it will continue to be so for some years yet to come. But though slow and difficult and terribly discouraging, this is our comfort: back of the movement to make of all the earth a great brotherhood of good will is the eternal thought and purpose of God, and therefore we can keep on hoping and working and believing."

* * *

THE SALOON SYSTEM

"There must be some definite assurance that by no possibility at any time or in any place can the saloon come back." So said the President of the United States when he was a candidate, and in his campaign he stressed the fact that *"the Democratic platform expressly and unequivocally opposes the return of the saloon."*

If you have been reading about the politics now being played in our State Legislatures, you know that there is grave danger that all such assurances will be "sunk without trace". Wet journals like the *Phila. Public Ledger* are becoming thoroughly alarmed over the thirst of "the political vultures and birds of prey." The *Ledger* and papers of that stamp have a heavy responsibility. They may well seek now to warn their fellow-Wets against the results of excess. We are going to pass through some months of severe testing. We know what pressure is being brought to bear on our law-makers by those who seek to make profit out of the liquor business. But what are we doing to counteract this self-seeking?

* * *

BRITISH PREACHERS REPORT ON THE U. S. A.

There was a good meeting Mar. 16th at Dartmouth House, the headquarters in Mayfair of the English Speaking Union, called by the Council on Interchange of Preachers and Speakers between Great Britain and America, to hear three preachers who have visited the U. S. A. in the past year. The speakers at these annual gatherings make it clear that the Council is doing excellent work in fostering good relations between the two English-speaking countries. The men who travel under its auspices, Americans in England and Englishmen in America, make personal contacts which are not the least valuable part of its purpose. All the three men who spoke yesterday—the Bishop of Exeter, (Lord William Cecil); Dr. William Shergold (who in the last ten years has spent seven summers in U. S. A.), and Rev. Edward Shillito, all spoke of the extraordinary hospitality they had received throughout their visits.

The Bishop's great admiration for the American people, indeed, led him to be optimistic even about the present situation. "I refuse," he said, "to take a gloomy view of American finance, because the people are so astonishingly energetic and have such infinite resources. They can accept and develop new conditions more quickly than any other nation." He did criticize, however, the lack of any system of organized charity. "The dole may be very bad for us," he said, "but it is infinitely to be preferred to the policy in America which allows serious poverty for which there is really no need." The Bishop believes that the peace of the world depends on good relations between England and America, and he deploras any action which promotes the spirit of friction, and welcomes the provision of any friendly contacts which will counterbalance the frictional ones.

Dr. Shergold also referred to the present situation in the States, remarking that his many friends there were facing their reverses in most heroic fashion. *He believes the Americans are a greater people today than in the days of their prosperity.*

Mr. Shillito reminded us of the debts which this country, and especially the Churches of this country owe to America—mentioning Finney, the founder of Oberlin, Horace Bushnell of Hartford, and Dwight L. Moody—"one of the greatest of all evangelists, to whom many people still living in this country owe the greatest thing in their life." Mr. Shillito threw out the suggestion that we as a nation should "specialize at our own faults and at the virtues of other people," at the same time eliminating in our intercourse the comparative degree. That we are different from other people is obvious, and might well be admitted without our passing on to say that our ways are better than theirs. "*The use of the comparative degree,*" he said, "*is an enemy of all right understanding between nations, Churches and people.*"

—HUBERT W. PEET.

London, England.

* * *

WHO IS THE CHURCH?

Everybody knows that the critics of the Church are legion, and it is hardly a secret that a very large percentage of these critics are not Church members but folks who have no use for the Church or who are trying to excuse themselves for being outsiders. It is inevitable that in times like these a great deal of criticism should come to the Church because it is "not doing enough for the unemployed and the hungry folks" of our communities, even though it will be discovered on any honest investigation that a very large percentage of all charitable gifts come from Church members.

One of these self-appointed critics recently called attention in a New York newspaper to the closed temples of religion, while right around the corner from the sanctuary bread-lines were shivering in the cold. "Why don't the Churches," he asked, "throw open their fine buildings for the constant service of suffering humanity and thus abolish that stigma of our Christian civilization, the bread-line?" Rev. W. D. Knight, a New York pastor, replied as follows to this question: "If your correspondent had ever had any experience as an active member or officer of the Church, he would not so carelessly ask this question. A counter-question needs to be asked. *Who is the Church?* The buildings are there, certain schedules are maintained; pastors continue to preach, whether their salaries are paid or not; but who can run soup kitchens or heat buildings or maintain sleeping quarters without funds? Again we ask, who are the Churches? Only as the responsible citizens of the community maintain the Church, can she do the work which she longs to do."

It is certainly a fact that before any one presumes to find fault with the Church for her shortcomings, he should be sure that he is personally helping by gifts of self, service and substance to establish the sort of Church which can do the things that ought to be done in a society like ours. It is at once pathetic and tragic that there are so many people in our communities who regard themselves as good citizens, yet who not only give little or no support to this Divine institution ordained of God, but on the contrary make its work far more difficult, both by their destructive criticisms, and by their personal example and influence, which every day is counting against the Church and its work. When such folks lift up their voices against the Church, because it fails to accomplish all it should, they are certainly bringing condemnation upon themselves.

* * *

THE SONS OF PREACHERS

In a syndicated newspaper feature, Dr. Albert Edward Wiggam, well-known scientific writer, raises and answers an interesting question. The question is: "Do preachers' sons rise to eminence more often than young men in general, because of superior natural endowments or superior home environments?"

Dr. Wiggam's answer is as follows: "My belief is it is due chiefly to superior natural endowments: first, because the father is nearly always a man of high character and in many cases of outstanding brain-power; second, because a young minister filling his first pastorate is usually a very attractive and fine young man, and as a result he just about has his pick of the young ladies of his congregation. In-

deed, I think he often gets a wife who is a better all-around man than he is. In addition, the children have a most excellent environment. This is an ideal combination. *An extraordinary number of great geniuses have been sons of ministers."*

We pass on this scientific judgment without comment, knowing that it will prove to be unusually comforting to some readers of the MESSENGER, and perhaps enlightening to some others.

* * *

ARE THEY SINCERE?

What wonders of legislative wisdom are performed, what a program of temperance is set up, by Congress and by State Legislatures, these days. All, it is claimed, on the principle that the more beer drunk the greater the degree of temperance. What an idea!

And now the Wets are going to be wet and happy, and the Drys bow the head, not only in submission to the flood, but in shame. It is not the shame of defeat, but the shame of the tragedy of a great nation selling its soul for revenue to be obtained by taking money needed by little children for bread and clothing.

People crying for bread, and our nation gives them beer. Of course they cannot tax bread but they can tax beer. Since tax must be collected, first make men drunk so that they will not feel the pain of extracting the tax.

If beer were a benefit to society, it were well; but it has never benefitted the individual nor society; it debauches and besots the user, takes his money from him, robs his family and does him no good.

But the Wets reply that it is the opinion of a bigoted, fanatical preacher. How easy it is to say bigot, fanatic. From the beginning of history it was so spoken of the prophets of God, but civilization is the product of that God, through His prophets, and the multitudes who carried out God's purpose. When society is in trouble, it turns to God and His prophets to lead back to truth and righteousness. Men called Jesus Christ a bigot and a fanatic, and they put Him to a shameful death, but He continues to love and save humanity, and it is He who will be our Judge, when they who shout "bigot, fanatic", will change their cry to a plea for mercy.

The clergyman is a student and observer of society, an enemy of wickedness and iniquity, even though iniquity derides and scorns. While we know the evil we will not cease to oppose it, regardless of the cry of bigot and fanatic.

As a test of the sincerity of those who have fought so desperately for the return of beer, claiming all the while their deep interest in true temperance, we suggest, if it is so good for the working man, if it is so beneficial and harmless, then for his good and for the benefit of all and for increased revenue, every railroad yard should have plenty of beer, that every engineer and trainman may drink all he wants before starting on his run; Mr. Atterbury, Mr. Beck and all beer advocates should have plenty of beer in their private garage, that their chauffeurs may drink well before starting on an auto trip; every airport of the country, from which Senators, Congressmen, President or his wife set out on air trips, ought to supply the pilot with a supply of beer for the trip; powder mills, factories, mines, ought to supply their workmen with beer before they go to work, that it may contribute to safety, efficiency and happiness, and help realize enough revenue to balance the national budget.

Until those who demanded and were influential in opening the floodgates of beer, adopt such a policy for safety, we shall continue assured of their insincerity and foolhardiness. Who wants to ride with, or do business with, or have social fellowship with one who is full of beer?

West Hazleton, Pa.

—E. FRANKLIN FAUST.

* * *

FUNERALS—AND EULOGIES

Recently two men were killed—one shot by a crazy or half-crazy assassin who was attempting the life of a greater man, the other electrocuted by an American Commonwealth for his crime. Of the wretched Zangara there is probably

little to be said, and if anything kind or generous was said about him, it was not brought to our attention. Indeed, the State gave him short shrift and seemed in terrible haste to get rid of him. But the passing of the Mayor of Chicago under the circumstances was so spectacular that it was not amazing to behold a wild enthusiasm in eulogy and civic respect that seemed almost to elevate him to the dignity of a great Christian martyr.

It is usually the part of wisdom as well as charity to speak "nothing but good" about the dead, and to keep silence about their admitted vices and weaknesses. Our contemporary of the United Church of Canada does not find much fault with the reported adulation of the populace over "a ruthless and quite unscrupulous politician of the type that afflicts some of the greatest centres within the United States," but it does voice a solemn protest against "the over-sentimental and extravagantly untrue eulogies pronounced upon him," not by his fellow politicians chiefly, but by *the representatives of religion*. "Ought it to be expected," asks *The New Outlook*, "that priest and rabbi and Christian minister should seem to vie with each other in their efforts to say extravagantly untruthful things about the kind of man that he was? We are sure that many people must have rubbed their eyes to assure themselves that they were seeing the words aright as they read the story of the funeral services."

The editor recognizes the embarrassing and difficult situation that the minister of religion sometimes has to face when called upon to officiate at a funeral and suggests in the interests of straightforward honesty that funeral orations and eulogies might often be profitably omitted. Whether or not we agree with his judgment on the funeral of Mayor Cermak, there is a most valuable truth in this further well-expressed observation: One would not like to say a word that would seem to justify harsh judgments upon men either living or dead, and a funeral occasion would seem to be the last one that would call for any severe pronouncements. It is consistent and Christian that death should throw a mantle of charity over lives that were perhaps far from being all that they might have been. But even Christian charity scarcely demands manifest untruthfulness and altogether unwarranted exaggeration. And it must not be forgotten that *the paying of undeserved tributes is often anything but a kindness to a man's memory.*"

Who will deny that the representatives of Christ should speak the truth or hold their peace?

* * *

ANTI-SEMITISM IN GERMANY

"Whom the gods would destroy they first make mad." Must this be applied to the Hitler regime in Germany, whose anti-Semitic propaganda is now reaping such bitter fruit? The official notion that the best "defence" for the exaggerated and possibly malicious atrocity stories circulated outside of Germany lies in boycott and economic oppression of a half million of Jewish people, is a notion so insane that we cannot believe the German people capable of maintaining it. Hooliganism cannot long prevail among a people so sensible and well-balanced as the Germans. Meanwhile it seems we can all accept the sane and sensible statement herewith appended:

"The members of the Executive Committee of the Federal Council of the Churches of Christ in America, at a regular meeting at New York on March 24, in response to urgent requests from many persons in its constituency, record the conviction that the reported serious persecution of Jews in Germany concerns all men of brotherly ideals, particularly the followers of Jesus Christ. We earnestly hope that such outbursts of racial antagonism as are reported are less widespread than now appears to be the case: yet our fellow-Christians in Germany have for some time been reporting to us with concern the long campaign of misrepresentation and hate which has now borne its bitter fruit in discrimination and injustice. We would not overlook our own shortcomings or the racial discrimination and injustice too often practised among us; nor can we as American Christians forget the debt which we, in common with all mankind, owe to German exponents of liberty of

conscience and freedom of religious worship. That very heritage of Christian Germany leads us to believe that our brethren in the Churches of that great land will repudiate and oppose the current anti-Semitism within their borders. On Christian grounds we protest against all forms of racial and religious intolerance, and express our deep sympathy for its victims. In the name of our common Heavenly Father we urge Christians everywhere to re-examine their own racial attitudes and relationships, to the end that hatred and strife may be overcome by the power of that charity which alone can avert the threatened breakdown of Western civilization."

* * *

"VICTORY" TOO SPEEDY

The Wets stepped on the gas to secure the legalized sale of theoretically non-intoxicating beer, and now trouble ominously looms in the distance. Even the soaking Wet *Phila. Inquirer* is showing signs of nervousness as to the final outcome and its Wet "wisecracker", Morgan Cook, says, "by permitting the sale of beer to children, the Congress has gone a long way toward making Repeal more difficult for the Wets."

The Wets are slowly beginning to realize that they made a most serious, if not fatal, mistake in strategy when they secured the sale of beer *before* the vote on the repeal of the 18th Amendment is taken.

For almost eight months large sections of this country will have the opportunity of studying first-hand the results of "non-intoxicating" beer and comparing "Prohibition at its worst" with beer at its best.

What influence this study and comparison will have on the vote for Repeal is causing many Wets considerable apprehension. If, they say, the brewers and beer-guzzlers "make hogs of themselves", then the hope of thirty-six States declaring for repeal is vain.

And the belief that some brewers and millions of guzzlers will not make hogs of themselves is also vain, and the Wets will find that their zeal "hath eaten them up."

—Now and Then.

* * *

See the land, her Easter keeping,
Rises as her Maker rose,
Seeds so long in darkness sleeping
Burst at last from winter snows.
Earth with heaven above rejoices,
Fields and garlands hail the Spring;
Hills and woodlands ring with voices
While the wild birds build and sing.

—CHARLES KINGSLEY.

The Parables of Peto the Penman

THE PARABLE OF THE PATRIOTISM OF THE BEER MUG

Seldom do the Sunday School lessons and the actions of our National Congress run along the same line, as they did during the week of March 12 to 19. Many teachers must have spoken with sad hearts as they confronted their classes to teach the quarterly temperance lesson. The Dry element (the Wets are forces) was dumb and speechless. The bottle—or the beer keg—won and thirsty America is to have beer and wine by April 7th, 1933. And mark you, all to help balance the financial budget! In less than a month millions of patriotic Americans will be wallowing in beer to help pay the cost of running our Government: \$5.00 tax per barrel is expected to bring in perhaps \$500,000,000.00 per year. Hurrah for the new army of patriots with the sour breath, the bleary eye, the unsteady step—and the hungry family at home. The Treasurer of these United States, we are told, will be aided materially by this excise tax.

"The saloon must not come back!" Who promised us that? The President, the Congress, the Wet organizations. Now the boys and girls of sixteen years shall have the privilege of swilling beer: the high school age *children* shall be the army from which our future toppers are to be recruited. Hurrah for (patriotic) beer. Hurrah for the modification of the Volstead Act! Hurrah for the repeal of the Eighteenth Amendment and the sea of fiery liquor that will soon be procurable without having to call in the bootlegger! Farewell, Mr. Bootlegger; welcome, Mr. Saloonkeeper. Millions of revenue, and all in the glorious cause of patriotism. Soon the most popular song will again be "the Stein Song." And in a few months the radio broadcasts featuring ginger ale will give place to specious arguments why you should drink beer, a hundred different brands, bottled and on tap; the kind of beer that made some cities famous, some men rich—and most of the drinkers poor, and their families paupers. "De Brewer's Big Trucks" are coming back and they are going to ride over us. Their drivers will advertise the fattening qualities of good brew. Some eminent doctors, for a consideration, will discover a vitamin in beer; all of which will add to the patriotic fervor of the brewers. Raise your mug, men, women and children, and drink this toast, "Hoch der Bock!" The moral you will see in a few months. But, in the meantime, Long live Beer-mug patriotism!



Messages For The Eastertide



"IF A MAN DIE, SHALL HE LIVE AGAIN?"

J. Albert Eyler, D.D.

With what earnestness, with what eagerness do we ask it!

The world is so beautiful. Friends are so dear. Life is so sweet. But, sooner or later, something breaks, and life, as we know it here upon the earth, comes to an end. Every thinking mortal has become resigned to the fact that in this matter there can be no exception in his case. And because the normal man is sure that when this comes to him he will not have had enough of life, nor enough of his loved ones, he earnestly inquires: "Is this really the end?" He wants an answer to the question: "If a man die, shall he live again?"

A very ancient record tells us that one man, Jesus Christ, was slain, buried, and came forth from the tomb, to give unmis-

takable evidence that He was alive. This same record tells us that this man Jesus gave also unmistakable evidence that He was no ordinary man, but that the very power of God dwelt in Him. Best of all, He said: "Whosoever liveth and believeth in Me shall never die."

It is a beautiful promise, but we are such practical creatures that we find ourselves craving an assurance within us, that those whom we call "the dead" do really live.

It is one of those things that cannot be demonstrated, but of which many have been absolutely sure. And to whom does this assurance come? "Let him that would know, DO the will of My Father," is a cue. "Except ye become as a little child," is a cue. He who does the will of God will have this assurance. He who approaches this question with the heart of a little child will know.

In the beginning of the twelfth chap-

ter of the book of Hebrews we are reminded that the writer has received an affirmative answer to this question. He had seen his dearest friends suffer violent death at the hands of cruel persecutors. And yet, in his believing heart, they were not gone. He pushed forward to do God's will feeling himself "compassed about with a great cloud of witnesses." The very heavens about him were animated by the presence of his loved ones. It is said that Kagawa was so impressed by the beautiful, unselfish life of his wife's sister that when she died he felt that she had been transformed into an angel, and when he was tempted to leave the slums in which they had worked together, he could not, because of her, who, being dead, was yet alive, for him.

Wordsworth tells us of "a little cottage maid; just eight years old," of whom he inquired concerning the number of her brothers and sisters. When she replied:

"We are seven," he wanted still further to know where they dwelt. And when she had explained:

"Seven are we; and two of us at Conway dwell, and two are gone to sea. Two of us in the church-yard lie, My sister and my brother. And in the church-yard cottage, I Dwell near them with my mother," he tried to reason with her that then there were only five. But the maiden insisted that often she went out to their little graves to

"Sit and sing to them."

The argument goes on:

"How many are you, then," said I, "If they two are in heaven?"

The little maiden did reply,

"O master! we are seven."

"But they are dead; those two are dead! Their spirits are in heaven!" 'Twas throwing words away: for still The little maid would have her will, And said, "Nay, we are seven!"

May God give to each of us, at the Easter time, the heart of a little child that we may, with all certainty, include in our circle those whom "we have loved long since and lost a while."

Bedford, Pa.

THE POWER OF HIS RESURRECTION

Theodore C. Brown

Paul was very anxious that he might come to know the Risen Christ more intimately. He writes to the Philippians, "I would know Him in the power of His resurrection." These words were not written immediately after Paul's acceptance of the Christian faith. They are the words of the aged servant and prisoner of the Lord. He had lived in fellowship with Christ for many years, but he prays earnestly that he may come more fully under the control of the Risen Christ.

The risen life will find expression in a greater faith. In these days when men's souls are sorely tried, there is need for implicit trust in God's goodness and His loving care. Jesus calls us to put our trust in God. We are to have supreme concern for the things of God. We are to seek His kingdom and His righteousness. "The sovereign cure for worry is religious faith."

Again, the risen life expresses itself in a higher type of character. Christ within the hearts of men works a moral change like unto a resurrection. The Christian's life should be an outstanding life. We need not live spiritually below par. We may draw upon a great power to sustain us.

Paul was longing to know more of this resurrection power. He was eager to grow in Christlikeness, and he was aware that the Risen Christ was sustaining him. He was not living a defeated life; his was the overcoming life. Our lives are often defeated because we do not earnestly desire to have the Christ in our hearts. We may very fittingly make this our prayer: that the Risen Christ may come more fully into our hearts, so that our lives may grow in purity, righteousness, sympathy and love.

The power of the Risen Christ will also transform society. Jesus' hope of a "brotherhood world" should not only be held as a beautiful ideal but it should be the earnest desire of every follower of Christ to unite with Him in creating a new world order. When the Risen Christ lays hold upon our social life in all its relationships, then there will be brought about a great change in the social order.

This is the only power that will enable us to overcome the sins of hate, jealousy and the acquisitive spirit—sins which have been the great hindrances to the creating of a brotherhood world.

Bethlehem, Pa.

"IN HIM WAS LIFE"

F. D. Slifer

Nineteen centuries ago something happened that changed the meaning of human life and the goal of human destiny. An humble Galilean peasant, who was charged with blasphemy by His fellow-Churchmen and regarded as a fanatic by the government which held sway, was nailed to a Cross. The portents accompanying the death of this man convinced the centurion that He was more than an ordinary man, but at best only a hero after the heathen conception; to the multitude it was just another crucifixion. Upon satisfactory evidence of His death His body was given to a friend for burial, and the tomb sealed and guarded.

I CAME TO THE GRAVE

B. F. M. Sours

I came to the grave ere the shadows were breaking;
I came to the grave with my woe and despair;
I sought my dead Lord, but O heavenly vision!—
The angels had come, but my Lord was not there.

I came to the grave all bowed down with my burden;
I stood and I wept, for lo! Jesus was dead:
But quickly, O quickly all darkness had vanished,—
I looked—two sweet angels,—behold what they said:

"Why seek ye the living where death reigns, and sorrow?
Behold, He is risen! O haste with the word!"

And lo! ere I trod the long pathway to tell it,
'Twas Jesus who met me! Rabboni! My Lord!

I came to the grave, but no death was in waiting;
I saw Him one glad day ascend to the skies,
And He has word given that we, too, to Heaven
On one happy morning shall to Him arise.

Mechanicsburg, Pa.

But on the third day, in spite of every precaution against further disturbances, the miracle of miracles was wrought. The Crucified One was truly the Son of God. "In Him was life," life that could not be shackled by the bonds of the tomb. Through that life a new light shone upon the world. It was the light of the first Easter morning. Life and love triumphed over death. "Our Saviour Jesus Christ . . . abolished death, and brought life and immortality to light."

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!"

Once more the Easter light shines upon the world and fills our hearts with peace and hope. In that light is revealed a life that clothes our human nature with immortal freshness and beauty, a life that makes our weary spirits throb with life. And again we hear the good news of a Saviour, in whom was life, standing triumphant over a rent and ruined tomb, proclaiming the glory of victorious life, and saying to all generations, "I am the resurrection and the life; he that believeth on Me, though he were dead, yet shall he live; and whosoever liveth and believeth on Me shall never die."

The thought of death ending all no longer haunts the human heart with fear, for in Jesus Christ "death is swallowed

up in victory." And our religion is not, as Carlyle puts it, "a creed of sorrow," but a creed of victory. And well may all Christian people with hearts aflame with the victory of the living Lord unite in the great affirmation of faith on Easter morning, saying, "We look for the resurrection of the dead, and the life of the world to come."

" . . . this blessed season brings
A firmer faith in holy things;
Assurance of a living Lord;
A strengthening of the tender chord
Of love that binds us to the life to come
Where loved ones 'wait us in the heavenly home,
No pain or loss can e'er efface the bliss,
Dear friend, of Easter when it means all this."

Allentown, Pa.

EASTER AND TWO MEN

George W. Roth, D.D.

Today I talked to two men about Religion. Both of them were chance acquaintances. They agree that Easter has the essential message of religion. But their interpretations differ.

The first man weighs 250 pounds. He has the satisfaction of certain achievements. His job gives him a salary and an expense account. He has the joy of a rounded appetite. He also worries over a son who pilots an airplane.

He is sure we need the hope of immortality. He does not want to stay dead. He believes in the physical resurrection of Jesus. He sometimes wonders whether he indulges his appetites too freely. "But," he says, "God is good-tempered; and when He knows how I fight to keep control, He will admit me to Heaven."

According to this man's viewpoint religion belongs mostly to another world where we will have the immortality achieved by Jesus on Easter. Easter is important to this man.

The second man is not so amply built. He enjoys life and smiles easily. He works strictly on a commission, has recently gone through bankruptcy, and he has no air-minded son to worry about. Religion, for him, belongs mostly to this world. He does not believe in the physical resurrection of Jesus. His hope of immortality starts with the idea that "kind words can never die." He believes that whatever is good about religion now will be good after death. He says life is a fight, and that "whatever is, I can live without my body and will go on fighting." Easter is important to this man.

These men have no fool-proof arguments. Their opinions seem to be inconsistent with their lives.

Both men are aware of their temptations. Both believe in fighting them. Both expect to win. Each considers his faith an important factor in the struggle. Both of them need time and ETERNITY in which to win. Easter is the long-time credit which God gives them.

I do not know which of these men lives in the more Christian fashion. I hope their faith will grow with their achievements. Perhaps further achievement rests upon their faith.

Somerset, Pa.

AN EASTER MEDITATION

George G. Greenawald

Crucifixion—Resurrection—what pregnant words these are! To die, to live again—even to live forever with the Lord. Someone has said: "What Love unites, death cannot part." We walk the cemeteries of our departed, we stand and listen, and while we listen we hear, "He that liveth and believeth in Me shall never die."

The trucks in this town with its great factory pass our door daily loaded with caskets, nothing but caskets! And yet deep down in our hearts beats the sure confidence of our religion, "I shall see the

Lord," His majesty and might triumphant over the grave and over death. Lenten themes lead us into the inner sanctuary and doubts and fears are dissipated, and we go onward fortified with the assurance of the Christ, "Because I live, ye also shall live."

Sometimes depression, trials, sorrows come trooping into our souls—complaints and dissatisfaction from our people, while the world seems careless and cold and hard. Souls faint, some curse God, others deny Him and defy Him. Calvary indeed. We behold it truly in the course of a faithful ministry.

Then again, as the minister speaks of grace and peace and hope to some weary soul on some couch of pain, there shines out of the sufferer's eyes a flame of love to Christ, a resignation to His will, a trust in the goodness of the All-Father, that makes one go away in a transport of joy and gladness.

Faith in Christ and the power of His Resurrection is now as always the hope of the soul. Some things only strengthen and deepen our faith in the victory of Christ, even though at first they may seem to take away our trust. At the death of the Saviour even disciples were filled with sorrow and doubt. Had the end come? Was it all over? Where are now the promises He made? He lies in the grave; so they weep and lament. The night comes and darkness is here! Yes, but through suffering and death come peace and rest and finally victory. Easter is dawning, and with the dawn comes the Light of the World, sweeping everything away that was dismal and dark. Ye trembling, fearful souls, believe and trust. "Low in the grave He lies," was true; but "He arose, Halleluiah, Christ arose," is also true, and He lives now, to die no more. Let our prayer be, "Lead me, Saviour, to Thy Cross. Let me look on Thee, dying for me. Let me see Thee on Easter Day, alive for me with blessed assurance that I, too, perchance through suffering and death, may be with Thee in an Easter life that can not die."

Boyetown, Pa.

EASTER—NEW LIFE

Ernest W. Moyer

Paul exults in his first letter to the Corinthians over this overwhelming fact—New Life to all who believe in Jesus Christ. Nature echoes this fact in the bursting buds, unfolding flower, newly-hatched chick and the iridescent butterfly.

Our message of New Life is sent especially to certain people and congregations who profess a form of godliness but deny in fact the power thereof. We would wish a reality of Easter's New Life to those who for years have their name on the Church roll but in fact were never an asset, but always a liability. May they see themselves as the Lord and others see them—physically alive, yet spiritually dead.

May Easter mean New Life to the husbands of our multitude of "Church widows." Our brief sojourn on earth is the only time given man for living the ideal family life. Men, play the part of your highest calling and know the joy of a new life in Christ Jesus. Set the right example to wife and children.

Congregations should experience New Life. First, those are most in need of it who for years perpetuate some foolish and ungodly schism, passing this devilish legacy on to youth. May such congregations see themselves as God and others see them—let Easter be a reality to all such.

Our Easter wish is also to those congregations who perish because they lack a denominational consciousness, and many such we have. The only claim they have to being of the Reformed Church is by the sign on the bulletin board or the inscription of glass over their doorway.

Such are concerned with their Church repairs, parsonage upkeep, minister's salary and janitor's expenses. When financial cutting is done, they do it entirely on the benevolence. Some function on this avowed purpose: our own expenses first; if anything is left, then pay benevolence. Lord, be merciful to such and grant them a conscious understanding of Easter.

Lastly, we have congregations that never consider themselves a part of a Classical or Synodical financial program for support of our denominational Schools, Homes, or Orphanages. Recently the writer's attention was called to the fact that a certain Classis pledged \$7,000 to our Catawba College; but only 14 out of the 61 congregations assumed any interest at all in this matter.

Said a writer of old, "faith without words is dead." May death in the above actual situations give place unto the spirit of Easter, which is New Life.

Bellefonte, Pa.

IS EASTER FACT OR FICTION?

Howard A. Kosman

I have been wondering what I might say about Easter that has not been said many times before, and said much better than I could ever hope to express it. We know full well that Easter marks the Resurrection of Jesus Christ and that for us it means the seal of approval upon our own hopes for a similar experience in the hour of death.

SPRING

The rain drips drearily, the air is chill,
The world looks dull, for skies are leaden gray;

I sit indoors, but somehow am not gloomy—

For in my thoughts I'm living o'er a day,

A day of beauty, spent enjoying Nature,

When skies, I'm sure, were never quite as blue;

The mountains were a wee bit more majestic—

And from the tops we found so clear a view.

We loitered down an avenue of hemlock

Through which the sun was trying hard to peep,

It cast a host of golden dappled shadows—

A picture that my memory will keep.

The streams were swift with high unruly waters

That rushed and tumbled as with secret glee

(I think they must have been a little tardy

For a rendezvous, or some gay jamboree!)

I stood and looked far down a spreading valley;

Quite close nearby I heard a robin call . . .

My senses worshiped at the shrine of Beauty—

I humbly thanked the Maker for it all!

So, though it rains today, I am not dreary,

The rains will budding trees and flowers bring;

And there will come more days of sparkling beauty—

For Life is sweet, God is good, and it is SPRING!

—Grace Harner Poffenberger

What strikes me as most unusual about the Easter message today is the fact that science at its best is not hostile to the idea of the immortality of personality. What seems to have come last in emergent evolution really came first, is the verdict of such men as Dr. Eddington. The mind, the receptive organizing creative faculty which is personality, has always existed and always will exist. It, and it alone, is reality. Personality is all we are, all we really have, and all we can ever know. It is the only thing which we experience directly; all other knowledge comes circuitously. Take it out of creation as out of the body and the universe dissolves into nothingness.

Personality invests creation with meaning, gives it design and purpose. It is not the blind dancing of positive and negative electricity, but the mind of God which gives creation substance and form. We need eyes and ears and hands and voices, but not so with God; and it is our faith that beyond the grave we shall need no longer the instruments so essential to earthly existence. Thus we shall be with God, in whose image we were created, and the message of Easter will be vindicated far more gloriously than our ancestors ever dreamed possible.

It is my earnest conviction that we can rejoice in our faith today as never before. The hope of the seers has been rewarded by the development of a more reasonable faith in what they had to say. Easter has been lifted out of mythology into the realm of fact; it means life bursting the vicious circle of birth, reproduction, and death, and has become once more the eternal adventure in which death is but a transitional experience.

Pottstown, Pa.

WHAT I HAVE GONE THROUGH

Edwin N. Faye, Jr.

Wearily many persons are exclaiming, "Nobody knows what I am going through!" Others speak more calmly, saying, "Nobody knows what I have gone through." The first cry implies immediate difficulty and distress, while the second meditative expression suggests that the burden has been lightened, the strain lessened, and the strengthened heart and mind combine in viewing the experience as that which has gone. With regard to these expressions it is well to recall a thought of Paul, as we find it in his letter to the Philippians, when he wrote, "Now I would have you know, brethren, that what I have gone through has turned out to be the furtherance of the gospel rather than otherwise." (Phil. 1:12; Weymouth Translation.)

We note that the Apostle is a prisoner in Rome. He has not been released, he is in bonds, and yet he writes with confidence, even while he is going through the trying experience, "that what I have gone through has turned out to be the furtherance of the gospel." His body chained to the keeper, but his personality soaring beyond the immediate experience, envisioning the glorious benefits that are being realized and shall come to be as a result of "what I have gone through."

He speaks even while the weight of the experience is bearing down upon him; he speaks as though it were one of "those things which are behind," having made its contribution to the furtherance of the gospel. Glorious vision! Heavenly insight! Spiritual stamina! What an undefeatable trinity! All possessed by Paul because he was possessed by the Christ who had "gone through," and what the Master had gone through had turned out to be the furtherance of Paul, who would know "the power of His resurrection" through the knowledge of "the fellowship of His sufferings."

No human mind can fathom "how dark was the night that the Lord passed through, nor how deep were the waters crossed." No heart, however sensitive, can

feel "what Jesus has gone through." From His lips, and rightfully so, may come the most heart-revealing sigh, "Nobody knows what I have gone through." And with what purpose? The heart of the Saviour

throbs with the reply, "For you, my beloved one, for you I have gone through the valley of Crucifixion, through to Resurrection and Glory. Be not dismayed because of present problems, for what you

are patiently going through prepares the path to the Prepared Place. Clothe your heart with courage, for because I have gone through you too will come through, that where I am there ye may be also."

Trans-Atlantic Echoes

HERBERT W. HORWILL

Wesley and His Horse—Most Methodist preachers nowadays travel to their appointments by train, automobile, or bicycle. The founder of Methodism accomplished his journeys on horseback. Widespread interest has been aroused by the unveiling at Bristol of the first equestrian statue of him ever erected. It stands in the forecourt of the "New Room," his first chapel, just in front of the stable where the preachers' horses were housed in the 18th century. Both preaching-place and stable have been restored to their original form, so that they stand just as they did when John Wesley himself led his tired steed into the shelter of the little lean-to with its double stalls. Nowhere, accordingly, can the atmosphere of the early days of the Methodist revival be so readily recovered as here. Both the great evangelist and his horse are vivid figures.

The rider is shown with loose rein and seated in an easy position, book in one hand and hat in the other. It is recalled that Wesley himself once wrote: "In riding above 100,000 miles I scarce ever remember any horse to fall, or make a considerable stumble, while I rode with a slack rein." That record is the more remarkable as Wesley was nearly always reading as he journeyed—his brother Charles, too, composed many of his hymns on horseback—so that it is a wonder that he never broke his neck over the abominable roads of his day.

Notes and News—In 1833, 13 members of Parliament who had been influenced by the evangelical revival inaugurated a weekly prayer meeting in one of the committee rooms of the House of Commons. That meeting has now been held without a break for 100 years whenever the House has been in session. It has never been largely attended, but all the parties have been represented. Lady Astor is the only woman member of the group. . . . The 800th anniversary of the Norman building of Exeter Cathedral is to be celebrated from June 25 to July 2. . . . Henceforth no young man in the diocese of Chelmsford will be accepted for ordination unless he undertakes not to marry without the Bishop's consent, and such consent will be rarely given during the first three years of his ministry. . . . Dr. J. H. Rushbrooke, Secretary of the Baptist World Alliance, is to be President of the National Free Church Council for 1934-35. . . . Dr. Harris E. Kirk, of Baltimore, will preach at the City Temple for a month next summer. . . . Several dis-

tinguished Church leaders and educationists have signed an appeal for better religious pictures for children. They point out that a child gets more vivid ideas of religion from pictures than from talk, and they complain that too many now in use reflect a sentimentalism that is not only bad artistically but suggests that our Lord was weak and effeminate. They therefore call upon our artists to produce pictures showing a Christ Who will win the hearts of the young and Whom the young will want to follow.

Obiter Dicta—Christianity, says Dean Inge, is a living and therefore a changing thing; a way of walking, not a way of talking; a divine life, not a divine science; and in times of upheaval like this it must take new forms and learn a new language. . . . Principal Henry Townsend declares that present-day civilization has put the Church into the dock, and the only way in which she can possibly hope to get out of it is by some solemn and dramatic act of penitence for the wrongs done to the human race in the past. . . . The Rev. A. E. Whitham tells us that he recently

heard a public speaker ask, "What are creeds to a man who wants bread?" "One might have replied," he comments, "that creeds may matter much if part of the creed is belief that, for deep religious reasons, we must feed the hungry." . . . So far as religion with its spiritual decisions is concerned, the secret, according to Dr. James Black, is not to make the way easy, but the heart and will strong. . . . Catastrophes, says the Rev. T. Rhondda Williams, overtake saint and sinner alike. The only difference is in the way the saint behaves when they come.

New Books in England—**The Living God** (Oxford Press), by the late Archbishop Soderblom, of Upsala, consists of the course of Gifford Lectures he gave at Edinburgh in the year of his death. Its sub-title is **Basal Forms of Personal Religion**. . . . In **Living Issues in the New Testament** (Cambridge Press) Dr. C. Anderson Scott deals with the question whether our sources for reliable knowledge of Christ are limited to the Synoptic Gospels or include what can be learnt through Paul. . . . Honor has been paid to Dr. Rendel Harris by the publication of **Amicitiae Corolla** (London University Press), a volume consisting of essays by several distinguished British and foreign biblical scholars. . . . **The Formation of the Gospel Tradition** (Macmillan), by Prof. Vincent Taylor, represents pioneer work in more than one direction. . . . **The Holy Ghost: the Comforter** (Longmans), by Canon Peter Green, expresses the author's view that nothing but a great revival of spiritual religion can save Western civilization from catastrophe. . . . **Scientific Theory and Religion** (Cambridge Press), by E. W. Barnes, Bishop of Birmingham, has for its sub-title **The World Described by Science and Its Spiritual Interpretation**. . . . Dr. Ebenezer Macmillan's volume of sermons, **Seeking and Finding** (Hodder), represents the "reconversion" of a mature minister under the influence of the Oxford Group movement. . . . Rebecca West's **St. Augustine** (Davies), is commended for its vivid portrayal of his personal life and its background. Dr. J. A. Hutton says that, in its tone, its language, and its carefulness, it reminds him of Pater's **Marius**. . . . Archdeacon Fleming's **Perils of the Polar Pack** (S. P. C. K.), records the missionary and other adventures of the Rev. E. W. T. Greenshield in the Arctic.



CHRIST IS RISEN!

NEWS IN BRIEF

MEETINGS OF THE SYNODS IN 1933

- April 24, 1933, Eastern Synod, Christ (7.45 P. M.), Norristown, Pa., pastor loci, Rev. Cyrus T. Glessner, 1009 W. Marshall St., Norristown, Pa.
- May 15, 1933, Pittsburgh Synod, Hungarian (7.30 P. M.), Homestead, Pa., Rev. Barnabas Dienes, 416 N. 10th St., Homestead, Pa.
- June 5, 1933, Synod of the Potomac, Hood College (8 P. M.), Frederick, Md., Dr.

- Joseph H. Apple, president, Frederick, Md.
- June 19, 1933, Synod of the Mid-West, First (8 P. M.), Gary, Ind., Rev. J. M. Johnson, Gary, Ind.
- June 20, 1933, Ohio Synod, Heidelberg College Chapel (7.30 P. M.), Tiffin, Ohio, Dr. Charles E. Miller, president, Tiffin, Ohio.
- September 5, 1933, Synod of the Northwest (place not as yet decided).

- THE RUFUS W. AND KATHERINE McCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST FOR 1933**
- SUBJECT**—"The Catechetical Manual" (Recently published by the Board of Christian Education).
- LENGTH**—Not over 3,000 words.
- TIME**—All essays must be received by Dr. Henry I. Stahr, Executive Secretary of the Board of Christian Education, by Children's Day, June 11, 1933.

ELIGIBLE—Any minister or member of the Reformed Church in the United States.

INSTRUCTIONS—(1) Sign essay with an assumed name, giving correct name and address in a separate envelope.

(2) Use one side of paper only.

(3) Manuscripts should be typewritten.

PRIZES—First Prize, \$75.00

Second Prize, \$50.00

Third Prize, \$25.00

THE 187TH ANNUAL MEETING OF THE EASTERN SYNOD

The Eastern Synod of the Reformed Church in the United States will meet in 187th Annual Sessions on **Monday, April 24, 1933**, at 7.45 P. M., in Christ Church, Norristown, Pa., the Rev. Cyrus T. Glessner, 1009 Marshall St., Norristown, Pa., pastor.

The Synod will meet in General Convention. The attention of charges and consistories is called to the constitutional provision requiring them to care for the necessary expenses of the pastor and delegate elder. The official delegates are:

1. Every minister enrolled in each of the Classes of the Synod; 2. The elder primarius, or his secundus, who represented the charge at the annual meeting of the Classis.

The Constitution of the Reformed Church requires that delegates be punctual in attending the sessions of the Judicatories to which they have been elected and that they remain until the close of the sessions.

Announcement concerning hotel accommodations, entertainment and meals will be made by the pastor loci, in a special communication sent to all enrolled ministers and pastors for themselves and their delegate elders.

The roll clerk, the Rev. Homer Skyles May, will be in the vestibule of the Church 20 minutes before the opening of Synod and each session thereafter. The enrollment blanks for each delegate will be sent out in advance by mail. The Annual Blue Book will be mailed, under special cover, early in April. Representatives of Boards and Institutions will be heard in connection with the presentation of the reports of the several committees dealing with their specific work.

By order of the Eastern Synod:

J. Hamilton Smith, President,

J. Rauch Stein, Stated Clerk.

Philadelphia, Pa.,

March 16, 1933.

CHANGE OF ADDRESS

Rev. Calvin H. Wingert from Reading, Pa., to 1438 Powell St., Norristown, Pa.

Rev. R. C. Whisenhunt from R. No. 3, to R. No. 1, Salisbury, N. C.

BOWLING GREEN ACADEMY

Who does not know how difficult it seems to cover the last few miles of a long and rather steep hill? Well, we are trying to do that very thing in a financial way. What we need now is "A long pull, a strong pull, and a pull all together." We report a total of \$381. Since last week we received \$5 from Dr. Paul C. E. Hauser, and \$5 from Paul F. Schminke, Supt. Trinity First Church School, York, Pa. Note, there are two Paul's in this service of benevolence. We ought to finish this fund before May 1st and we can if we have the will. Send all checks or money orders to the Editor, Dr. Paul S. Leinbach, care of the "Messenger".

The "Christian Century" of Mar. 29 contains a very timely and illuminating article by Dr. E. G. Homrighausen of Indianapolis on "Hitler and German Religion."

WANTED: If any congregation has any old hymn books which can still be used, I would be glad to get in touch with them. G. W. Kerstetter, Funkstown, Md.

The choir of First Church, Goshen, Ind., Dr. Nevin E. Bretz, Director, is broad-

casting Stainer's "Crucifixion" over Station WOWO, Fort Wayne, April 9 (Palm Sunday) from 4:30 to 5, Eastern Standard Time.

As the 400th anniversary of the birth of William of Orange occurs April 24th, a noteworthy article from the fertile pen of Prof. Theo. F. Herman and an editorial by Dr. John Baer Stoudt will appear in our next issue. Be sure to look for these messages.

In the Lenten Evangelistic services in First Church, Lexington, the pastor, Dr. J. C. Leonard, will have the assistance of Rev. B. J. Peeler, of Burlington, who is preaching afternoon and evening the week preceding Palm Sunday and into Passion week. On April 2, the sermons were preached by Dr. J. B. Hurley (Methodist) and Rev. J. D. Andrew.

The Philadelphia Rapid Transit Co., with the co-operation of the Federation of Churches, again offers free Yellow Cab service to and from Church on Easter Sunday morning for all those who through age or infirmity may not otherwise be able to attend. Any such should send their names and addresses to the pastor before April 11. This is a noteworthy service on the part of this Company.

The "Messenger" greatly regrets to announce the serious illness of the Rev. Dr. Wallace H. Wotring, of Nazareth, Pa., President of the Board of Ministerial Relief. Dr. Wotring has been compelled to submit to a serious operation in a private hospital in Northampton, Pa., and his many friends will join in hope and prayer for his speedy recovery.

The Rev. Dr. J. Harvey Mickley, of St. John's Church, Johnstown, Pa., has been sorely bereaved by the death of his beloved sister, Miss Nora Mickley, a teacher in the Johnstown Schools and one active in all good works, who with her sister, Emma, for many years, has made her home with Dr. Mickley at the parsonage. The funeral service was held in St. John's Church, Sunday afternoon, April 2, and in Waynesboro, Pa., Monday, at 1 P. M.

Mrs. Mary Grace Wolfersberger, a member of St. John's Church, Philadelphia, bequeathed \$1,500 to the Board of Ministerial Relief, in memory of her beloved husband, Harry D. Wolfersberger. This bequest will constitute the 55th Memorial Fund of the Board of Ministerial Relief, and raise the contributions thus given in Memorial Funds to \$115,190.48, when paid in full.

Rev. George T. Fitz was installed pastor of First Church, Salisbury, N. C., on Mar. 5. Dr. J. C. Leonard, of Lexington, preached the sermon, Dr. A. K. Faust, of Catawba College, performed the act of installation, and Elder J. D. Holshouser, of Salisbury, also took part as a member of the committee. The Rev. Mr. Fitz has entered upon his new work under most favorable auspices and he will have the hearty support of a loyal people.

In the Mt. Hermon Church, Philadelphia, Rev. D. F. Singley, pastor, the School Workers' Conference for the month of March was another dinner meeting, well attended and of great interest. The speaker, Rev. Fred. D. Wentzel, of the Board of Christian Education, gave some very interesting information on the different types of lesson materials, their development and present day trends. This was followed by Mr. Wentzel's answering the many questions put to him by the workers. Rev. Mr. Singley conducted the worship service.

Mrs. Henry Fetter Irvine, mother of the late Dr. William Mann Irvine, Headmaster of Mercersburg Academy until his death 4 years ago, passed away Monday, Mar. 27, at the home of her sister, Mrs. C. N. Sturtevant, 4321 Frankford Ave., Philadelphia. Mrs. Irvine was a native of Bedford Co., and lived at Mercersburg, Franklin Co., for many years, coming to this city 12 years ago to make her home

THE REV. COLOMAN KOVACHY

THE REV. STEPHEN BUNTZ

The "Messenger" has received word of the death of two of our ministers, the Rev. Coloman Kovachy, formerly of Phoenixville, Pa., and the Rev. Stephen Buntz, of Hamburg, Pa. Fuller account of their life and labors will appear later.

with her sister. Hundreds of students and graduates of Mercersburg Academy knew her as a friend. Funeral services were held in Mercersburg, Mar. 29. Mother Irvine was in her 90th year.

On Mar. 26, at 2:30 P. M., the Women of Maryland Classis had a most successful Congress at the Church of Boonsboro, Md., Rev. Addison H. Groff, pastor. The meeting was under the direction of Mrs. Robert Foltz, of Christ Church, Hagerstown. Rev. Mr. Groff read the Scripture and made some helpful remarks. Mrs. Groff sang, "My Task", and Mrs. Harvey Fesperman read the poem, "When God Prays". A most inspirational talk was given by Mrs. J. Wade Huffman, Clearspring, on "All Are Needed". The women of Maryland Classis are happy to have Mrs. Huffman with them again following many months of serious illness.

Congregations in many parts of the Church are giving recognition to those who have written essays or prepared posters in the annual Stewardship Essay and Poster Contest. In Emmanuel Church, Milwaukee, Wis., (Rev. F. W. Knatz, pastor) the essays of those who had won the prizes offered by the congregation were read to the assembled school. In Memorial Church, Toledo, Ohio, (Rev. Perry H. Baumann, pastor) there was a special service on Sunday evening, at which 12 posters were displayed, two essays read and a Stewardship address made by Mr. Samuel C. Stump. In this way the well-thought-out Stewardship messages of those who participate in the Contest are given to a wide circle.

A joint meeting of the ministers of the Reformed and Evangelical Synod groups of Pittsburgh and vicinity will be held in St. Mark's Reformed Church on Monday morning, April 24th, at 10:30 o'clock. The meeting is for fellowship and mutual information. Papers will be presented by Rev. Henry L. Krause and W. R. Grunewald on the subject: "Our local Churches, Institutions and Personnel." The purpose of the meeting is to make the local situation of both Church groups better understood. Interested persons are welcome. Rev. Mr. Krause will also address a laymen's convention of the Evangelical Synod on Tuesday evening, April 18, in the Mt. Troy Evangelical Church on the same theme. The practical aspects of Church union are opening up in this immediate district.

An April 2, at 2:30 P. M., Rev. Calvin H. Wingert, formerly of Reading, Pa., was installed as pastor of the Church of the Ascension, Norristown, Pa. The Installation Committee consisted of Revs. J. Rauch Stein, D. D., chairman; Cyrus T. Glessner and Edwin N. Faye, Jr. Dr. Stein had charge of the installation, Rev. Mr. Glessner delivered the charge to the pastor, and Rev. Mr. Faye delivered the charge to the congregation. Local ministers were also in attendance. The congregation held a largely attended reception for the pastor and his wife on Mar. 21. An address of welcome was given by a representative of every organization, and a program of fellowship and refreshments followed.

Memorial, Toledo, Ohio, Rev. Perry H. Baumann. The requested series of sermons on the Ten Commandments have

created a great deal of interest. Attendance exceptionally fine. Memorial's entry into the Stewardship Essay and Poster contest was worth while and impressive. Two essays and twelve posters were submitted and read and displayed at one of the Seth Parker Hymnal services in the evening. Recent speakers at the evening services were Rev. Martin L. Flatter, Rev. H. H. Peters, Rev. T. L. Rynder, Exec. Sec. Toledo S. S. A., and Messrs. Samuel C. Stump, Mark Winchester and Otto Holy. Immediately after Easter the pastor will preach a series of sermons on the Beatitudes.

A good friend in Detroit, Mich., writes: "I want to express my appreciation of the 'Messenger' in renewing my subscription. I think it one of the finest magazines published."

The Annual of St. Paul's Church, Johnstown, Pa., Rev. A. B. Bauman, D. D., pastor, is a very complete directory of the activities as well as the membership of that congregation. It is an attractive booklet with 23 pages and cover.

The Board of Trustees of Homewood, Hagerstown, Md., through its Secretary, Eugene A. Spessard, adopted a Minute in appreciation of the life and work of one of its directors, Aaron F. Rohrer, of Waynesboro, Pa., expressing their feeling of loss in his death on Mar. 4. Mr. Rohrer was very interested in the Home and his interest and service rendered a valuable personal gift to Homewood.

Rev. Thomas H. Matterness, of Brownback's Church, near Spring City, Pa., is preaching a very suggestive series of sermons on "The Sermon on the Mount", giving "a Lenten tally of the Divine antitheses". Cards are provided for the members, giving the list of themes and asking them to check off the sermons they hear and to place the cards in the offering plate when the series is ended.

The guest preachers for the special Thursday evening Lenten services in Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor, are Revs. N. L. Hummel, Trinity Evangelical; L. Elbert Wilson, Grace Methodist; Robert Thana, Heidelberg Reformed; J. Merrill Williams, First Methodist; Dr. John Ness, District Superintendent of the United Brethren Church, and Dr. Allan S. Meek, Trinity First Reformed, all of York.

One of our pastors called the attention of a member, who was planning for the Young People's meeting, to the excellent exposition of the Christian Endeavor Topic in the "Messenger". The result was a new subscription. This pastor writes: "I trust this will be only the beginning of the good things that the Young People will find in the 'Messenger' and that in the perusal of its pages they may learn a great deal about the work of our Church and so be prepared to serve more intelligently."

One of the cherished delights of a trip to California 4 years ago was the visit to San Gabriel, to the hospitable home of Mr. Will Prugh and Rev. and Mrs. Daniel N. Harnish. We were grateful to learn that the recent earthquake did no damage to them or their property. Mr. Prugh is rapidly improving from a recent illness, but we regret very much to say that Rev. Mr. Harnish is very ill and weak. He does not suffer or realize his condition and was not conscious even of the recent earthquake shocks, which Mrs. Harnish reports were the most severe they have felt in their more than 18 years' residence in California.

The Ladies' Aid Society of Christ Memorial Church, West Hazleton, Pa., Rev. E. Franklin Faust, pastor, celebrated its 29th anniversary, 75 members and guests attending. Dr. S. E. Stofflet, pastor emeritus of Emmanuel Church, Hazleton, gave a fine address and the pastor spoke briefly. On Mar. 23, Rev. C. T. Moyer, of Weatherly, spoke at the Lenten service in Christ Memorial. The March meeting of the

Churchmen's League was in charge of Mr. William Koch. There was a fine attendance and a good discussion on the work of the Church. It is hoped that this organization, now only a year old, will some day be as useful and active as the Ladies' Aid which has done a wonderful work in this congregation.

St. John's congregation, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, enjoyed a series of Lenten Revival services from Mar. 19 to 26. Although the weather was very inclement, yet the attendance was remarkably fine, with 4,000 attending the various services by actual count. The Howard Twins of Reading, Pa., Evangelistic song directors and singers, had charge of the music and led the chorus choir of approximately 50 voices. The pastor was assisted by Rev. Dr. Allan S. Meek, York, Pa., in the presentation of the soul-stirring messages of the week. A large number of decisions were made and through the medium of these services the whole life of the congregation has been spiritually awakened and uplifted.

A signal tribute was recently paid in the Dayton, O., "Herald" to Rev. and Mrs. Loran W. Veith who, by their unselfish devotion for the common good of the community in which they reside, have been so successful in building up the Pleasant Valley Reformed Church, located about one mile north of the city line. Orchids are being given each day for a period of 8 days for worthy deeds which might not otherwise receive due recognition. Rev. and Mrs. Veith were loath to accept the orchid brought to them, wondering what they had done to deserve such distinction; but it was generally felt that their efforts which have entailed so many personal sacrifices have been unusual and outstanding in their good results for the community.

The Men's Brotherhood of Trinity Church, Saxton, Pa., Rev. Norman S. Greenawalt, pastor, had a very interesting meeting on Mar. 23, in the evening. The men were glad to hear the excellent address on "Kagawa" delivered by Rev. Oliver H. Sensenig, of Alexandria. While this is an organization of this Church, it is not limited only to its members. Several members from other Churches attended, and Mr. Gus Troutman, of the Methodist Church, gave a short address, also Mr. Robert Eichelberger, a native son of Saxton at present associated with the Curtis Publishing Co., of Philadelphia, spoke on Men's Organizations. About 60 were present. The Men's Brotherhood was instrumental in arousing the interest of several men in the work of the Church and it is found to be a very helpful organization.

The Pendle Hill School, a Quaker graduate center for religious and social study, at Wallingford, Pa., has planned a most helpful 4 weeks' session, June 22 to July 20. Dr. Walter M. Horton, of Oberlin, will give the course on "Christian Life Philosophy"; other leaders will be Seal Thompson, of Wellesley; John A. Hughes, of York, Eng.; Douglas V. Steer, of Haverford, and Philips Bradley of Amherst College. Inquirers can address Joseph E. Platt, Dean of Wallingford.

President William Mather Lewis, of Lafayette College, made the following statement to the students on March 28: "The return of legalized beer in the near future makes it desirable to call attention to the policy of Lafayette College relative to alcoholic drinks. Even before the Prohibition Amendment went into effect, the policy had been established that beer, and liquor of higher alcoholic content were not permitted on the campus—in fraternity houses and other student residences off the campus. With the return of legalized beer the College will consistently maintain the same policy—in other words, will not permit the possession or use of beer on the campus or in student residences elsewhere. I am sure that the wisdom of this policy, from the stand-

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DR. HOWARD J. BENCHOFF, Headmaster
 Woodstock, Virginia

point of the good name of the College, as well as the welfare of the students, is evident and that we will have the co-operation of all elements in the College in maintaining the policy."

In Funkstown, Md., Rev. G. W. Kerstetter, pastor, the second community night service was held on Mar. 26, with over 200 present. The illustrated lecture by Dr. Butler, of Washington, D. C., was interesting, instructive and helpful in understanding the life of Christ in relation to places and people. The fact that Dr. Butler traveled through Palestine and was able to call attention to little details the picture held the attention of those present for over an hour. Rev. Mr. Remsburg of the Lutheran Church led in the opening prayer. The Community Male Quartette with other interested individuals, helped to make the singing attractive. The next Community night service will be held April 23rd. The first night meeting of the Junior congregation brought out 52. The attendance at the last catechetical class held was 17. Ten were present for the Missionary Congress at Boonsboro, Mar. 26.

Our good old friend, Rev. Dr. S. B. Mase, sent to his Greensburg, Pa., friends a letter somewhat similar to that published in last week's "Messenger" concerning the escape of Mrs. Mase and himself in the recent earthquake. The Greensburg paper commented on this letter in the following interesting fashion: "Twenty years ago Greensburg had an able minister who could write an entire half hour sermon on a small sheet of note paper. His eyes were so keen that he could lay that manuscript on the pulpit and deliver the discourse without anyone in his congregation even knowing that he referred to notes. The other day an envelope arrived on the desk of the editor and the small copper plate writing was easily recognized by one who had handled that copy a long while ago. In his own terse and graphic way, Dr. Mase told of the terrors of the earthquake. He is rounding out four score years, and his brilliant mind scintillates as it has always done."

To prove again that romance is not dead, and at times finds fertile soil in our Churches, 3 years ago, William Hinkle, a graduate of the University of Kansas and an employee in the Industrial Alcohol Division of the U. S. Prohibition Enforcement Department (Philadelphia section), was attracted to our Mt. Hermon Church, Philadelphia, because of the Young People's Discussion Group conducted by Rev. D. F. Singley in the parsonage on Sunday evenings at 9:30. Here Mr. Hinkle met Miss Adela Dillman, a teacher in the intermedi-

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H. P. BERGER : : Lebanon, Pa.

ate department of the Church School and also a teacher in the Richmond Public School. His interest increased. Soon after accepting a challenge to lead a group of intermediate boys, he became superintendent of the Intermediate Department. On Feb. 25, Rev. Mr. Singley had the pleasure of joining these two in holy wedlock at one of the prettiest weddings ever solemnized at Mt. Hermon. The bride and groom enjoyed a pleasant honeymoon at Miami, Fla.

The newly organized Junior Choir of 50 voices, under direction of Miss Anna Gehman, made its initial appearance in Christ Church, Bethlehem, Pa., Rev. S. R. Brenner, pastor, on Feb. 5. Nothing but praise for the lovely message of singing the children have given each Sunday morning and several evenings have been heard since then and in the near future steps will be taken to suitably gown the choir. The Sunday Lenten services are based on "The Cross of Christ", the morning subjects being on The Compass, The Comfort, The Conquest and The Bitterness of the Cross. Colored slides, music and a beautiful pantomime, based on the song "The Old Rugged Cross" were held on Mar. 12 in the evening, and on Mar. 26, the drama "The Challenge of the Cross" was given by the young people. At the Wednesday evening Lenten services the question asked by Pilate "What Shall I Do With Jesus?", is being considered. Each Thursday morning during Lent from 7:30 to 8, there is being held a very interesting and helpful service, especially for the young people; the topic used is "Going 'A Little Farther' With Christ". These services are proving of much value to all who are willing to make the small sacrifice of getting up just a bit earlier in order to attend.

At the regular bi-weekly Church services of the Solder's Orphans Industrial School, Scotland, Pa., the Chaplain, the Rev. W. R. Gobrecht, of Chambersburg, about 2 months ago started a very interesting object study of a Temple of Jesus' Life. In the first sermon he laid the foundation with the inscription Jesus Christ written upon it. The next act toward making the Temple was the laying of steps, which were called the Old Testament. The pillars of the Temple were placed next. The first pillar was Jesus' Birth; the second, His Miracle; the 3rd, His Conversations; the 4th, His Parables; the 5th, His Church; the 6th, His Prayers; the 7th, His Allegories, and the last His sermons. The Temple was finished on Mar. 26, when Rev. Mr. Gobrecht placed in the center of the Temple a white cross which symbolized Jesus' Crucifixion. He then placed the roof on the building saying: "This stands for Jesus' Resurrection, which binds together Jesus' teachings, life, and work, even as the roof of the Miniature Temple holds the pillars in position." In his next sermon the Chaplain will review the sermons based on the Temple and will talk on the meaning of Jesus' Resurrection to us. The smaller children as well as the older ones are very much interested in this unusual service. A quartette composed of Mr. Yen J. Schjodt, violinist; Mrs. Gobrecht, soprano; Mrs. Meadows, alto, and Miss Stahr, pianist, rendered some very beautiful numbers at the last service.

A CONSTITUTIONAL REQUIREMENT FOR CONSISTORIES

The General Synod at Hickory, North Carolina, in 1923 declared the following Amendment to Art. 67 of the Constitution adopted and henceforth a part of the law of the Reformed Church in the U. S.

"Within ninety days after the annual meeting of the Classes the Consistory or Joint Consistory shall meet and act upon all matters referred to it by the Classis and immediately thereafter said action shall be referred to the Stated Clerk of Classis."

The attention of pastors and consistories

is hereby respectfully called to this Constitutional requirement. All of the Classes are scheduled to hold a meeting in the first half of the calendar year which meeting is generally recognized as the Annual Meeting. Therefore this is the season when this portion of Art. 67 should receive proper attention at the earliest possible Consistory Meeting.

Fraternally,
J. Rauch Stein,
Stated Clerk of the General Synod.

Pastors' Testimonies about the Reformed Churchmen's League

CHAPTER No. 49
Rev. Dr. Eugene P. Skyles,
Cumberland, Md.:

"It is successful in developing a VITAL interest in the VITAL works of the Reformed Church. To develop loyalty to the Church you must create an interest in what the Church stands for as an organized force in the righteous development of the world. To create this interest information must be given in an interesting way. This IS BEING DONE in the monthly meetings of the Churchmen's League."

CHAPTER No. 39
Rev. David Dunn, Harrisburg, Pa.:

"I am glad to have a chapter in our Church because it affords an opportunity for ALL THE MEN of the congregation and Church School to come together in fellowship and in the consideration of all the needs of the Kingdom."

WHY NOT ORGANIZE A CHAPTER IN YOUR CHURCH?

CENTRAL THEOLOGICAL SEMINARY

Rev. H. Grady Shoffner, pastor Memorial Church of this city, addressed the Seminary on March 16, in one address speaking on "Some Pitfalls of the Minister," and in another giving a helpful devotional message.

Dr. Lawrence E. Bair, pastor First Church of Greensburg, Pa., delivered two lectures on March 24, on the "Place of Psychiatry in the Service of the Christian Minister." These lectures, being the outgrowth of the clinical work Dr. Bair is doing in connection with his pastorate, were interesting and inspiring.

In recent months several bequests to Central Theological Seminary have been announced. One of these amounts to \$1,500, another to \$500, and another of the same amount available after the death of the wife. Another is for \$2,000 to be used in the support of students. These are endowment funds. It is encouraging that so many good friends are making provision in their wills for the permanent support of the important work of theological education. It is a great investment.

It may not be amiss to say that both the treasury of the Seminary and that of the Board of Education of the Ohio Synod are in great need of current funds. 20% to 25% of salaries are being voluntarily relinquished and payments are a quarter behind. Students are unable to pay their bills to the Seminary and to others because their support which was reduced by 20% is less than half paid. Financial conditions are hard, but let us all do our best in the support of all the benevolent enterprises of the Church and especially over the Lenten and Easter season.

Henry J. Christman.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The work of furnishing the new building took another spurt last Saturday when Mrs. Jane Hausman presented the Home with a complete set of fixtures for the open fireplace in the rest room.

When the fixtures had been placed, there was a general desire to light a fire. That was done immediately after the evening

meal. The chimney had not been tested and we did not know how well it would do its work until after the fire had been built. There was a very good draft and no smoke was perceptible and of course that was very gratifying.

Early in the evening snow began to fall and the evergreen trees about the building were well covered with snow, making a winterlike appearance. The members of the Home family gathered about the fireplace and were fascinated by the burning logs. Some visitors came, who joined the family in their enjoyment.

All that was a new experience for the Home family. With the lights turned out and the fire sending out its light and warmth and the flames watched by all, there was an experience that brought much pleasure to members of the family.

TIME AND PLACE OF THE MEETING OF THE SYNOD OF THE NORTHWEST

The St. Peter's congregation at Kiel, Wisconsin, has invited the Synod of the Northwest to hold its annual sessions in its midst. This kind invitation has been gratefully accepted by the officers of the Synod, and accordingly the annual meeting of the Synod will be held in the Reformed Church at Kiel, Wisconsin, beginning Sept. 5th. Further announcements will be made at the proper time.

Josias Friedli, President,
E. G. Krampe, Stated Clerk.

Plymouth, Wis.,
March 29, 1933.

MISSION HOUSE

We are in the midst of the second semester. Five new students entered the Freshman Class at the beginning of this semester. Five students found it necessary to discontinue their studies and to leave the institution at the end of the first semester. Five new ones, however, were added. That leaves the total number of Freshmen enrolled in the fall unchanged. The number is 72. The total enrollment is 183; 53 students are preparing for the ministry. The Mission House has 38 co-eds.

In the second semester the seminarians are in charge of the chapel services on Tuesday and Wednesday of each week. It is a pleasure at this season of Lent to hear the students unite in the singing of those great hymns of the Church that convey to us the message of our Lord's suffering. Here one is afforded an opportunity to impress upon the minds and hearts of these youths the Gospel of a suffering Christ who in love gave His life for the redemption of the world.

The treasury of the Mission House is at this time rather low. Many demands were made upon it for class-room and laboratory equipment to adequately serve the increased enrollment of students. Only the most urgent needs were met. The teachers volunteered a substantial reduction in salary. Last month they received only 50% of their salaries. We are not complaining. The Church, however, ought to know that the Mission House is affected by the depression. The Church, I am sure, is not losing sight of the fact that we as a Christian institution of learning have a great and important work to do. Surely the people in our Reformed Church are conscious of the fact that in these critical times a Christian education is of primary importance in the training of the men and women of tomorrow. And surely, we may appeal to the good people of our Church to support and to further the cause of Christian education and the training of young men for the Christian ministry. Alumni, will you do something to redeem your pledge to the support of the institution. Friends, will you come forward with a gift! Congregations, look over the amount you have given the Mission House and, if possible, let us have from your membership that portion which we most urgently need to carry on.

Paul Grosshuesch, President.

RIDGWAY CHARGE RECEIVED INTO CLARION CLASSIS

On Thursday night, Feb. 16, in a most beautiful and inspirational service, Clarion Classis, in public worship, received the First congregation of Ridgway, Pa., and their pastor, C. L. Schmidt, into their bounds and fellowship. Classis had taken action in the regular meeting, opening on Jan. 23, upon receipt of a dismissal from Heidelberg Classis, German Synod of the East, to receive the charge into Clarion Classis.

Arrangements for the public service were in the hands of a committee of Clarion Classis, of which Rev. F. E. Luchs, of Monroe, Pa., a son of the Ridgway congregation, was chairman. Other members of the committee were Rev. M. N. George, of Punxsutawney, president of Pittsburgh Synod; Rev. Jacob Painter, of Dayton, Pa., president of Classis, who could, however, not attend this service, and Elder Knappenberger, of Monroe, Pa.

The Rev. F. E. Luchs conducted the services and after a fitting devotional opening, consisting of a hymn, scripture reading, and a selection by the male chorus, with impressive words, the act of reception was performed, whereupon the congregation joined in singing a stanza of "Blest Be the Tie That Binds," and prayer was offered by Rev. Mr. George.

After a few words by the pastor loci and the singing of an anthem by the choir, the evening's message was delivered in a most convincing manner by the Rev. M. N. George, who used the words of Jesus, Mat. 7:24-27, as text. In his message the speaker pointed out that in the midst of a severely shaken world Jesus had dared to utter such words at which many of His day and age undoubtedly mocked and scoffed, seeing that He dared to profess that anyone hearkening to His words would be able to weather the storms and upheavels of life unbeaten.

He then pointed out that Jesus is the Eternal Rock today in world conditions such as ours, and that the Church alone is able to exist forever because she is thus founded, and that she holds her highest challenge and duty, the saving of souls, on that basis alone. For that purpose we labor together as Churches and are spiritually one in love, since Christ is the manifestation of God as Supreme Love. Therefore the relation of Classis and congregation rests also on that eternal basis, Christ the corner-stone, and a mutual sharing of privileges and tasks in love.

This new Classical affiliation had long been looked forward to by the Ridgway congregation. Both the act of reception and the message will dwell long in the memory and hearts of the people, to bless and sanctify our new relationship in love.

—C. L. S.

CHICAGO CLASSIS

Chicago Classis held its 12th annual session in Zion Church, Freeport, Ill., Rev. C. M. Grahl, pastor, Feb. 14-15. This Classis consists of two groups of Churches, those in the Chicago area, and those in the Freeport section, separated by about 100 miles, and meetings alternate between the two areas. The mid-winter weather and the unemployment situation, which means low finances, caused an exceptionally low attendance this year, but the interests of the local fields and the wider interests of the denomination received due consideration.

Zion congregation took excellent care of those attending, and the two congregations of Freeport, as well as State Road and Orangeville congregations, greatly augmented the Tuesday evening audience, that had gathered to hear the annual sermon by the retiring President, Rev. F. Kalbfleisch, and a fine address on Home Missions by Dr. J. C. Horning.

The Annual meeting of Classis in February having proved very unsatisfactory to most members of Classis, the next

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"Spring" meeting of Classis will be held April 10, 1934, at a place arranged by the Ex. Com., and the Fall meeting will be held at the State Road Church, Freeport, at a time set by the same committee.

Enough of the Apportionment has been paid to place the Classis above the average of the denomination, but that is not saying much. However, there have been many special gifts for benevolence. There

is a net gain of 90 in the membership of the Classis. Rev. Edward L. Mohr having resigned the Orangeville field, the pastoral relation was dissolved, to be effective March 1, 1933.

Rev. Jacob Elmer is the President for 1933; Elder Henry C. Young, Vice-President; Rev. L. C. Minsterman, Cor. Sec.; Rev. Gerson S. Englemann, Treasurer, and Rev. J. N. Naly is Stated Clerk.

THE COMFORTER

Is Christ your only Paraclete?
That all depends upon your need;
If peace within the world you find,
You need Him not your wounds to bind.

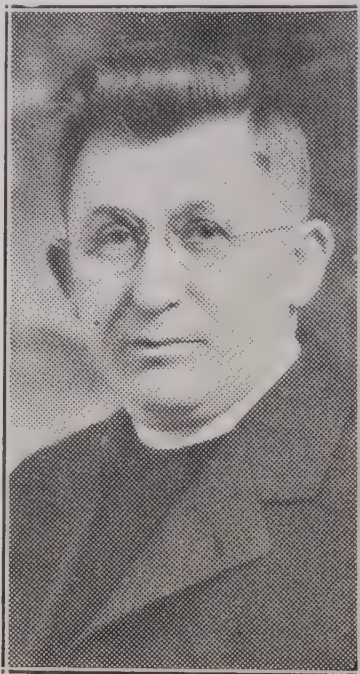
—Herman J. Naftzinger.

THE 25TH ANNIVERSARY OF BETHANY CHURCH, LAWNDALE, PHILADELPHIA

On March 26, Bethany Church, Lawn-dale, Rev. Gustav A. Haack, pastor, completed the first quarter of a century as a spiritual home and sanctuary for hundreds of local folk who have worshiped there. This congregation was founded in 1907, when Rev. Mr. Haack was called from his pastorate in Egg Harbor City, N. J., by the Home Mission Board of the Synod of the East, to establish a mission Church in Lawndale. The small group of German-Americans who responded to the early missionary efforts of the pastor first worshiped in the auditorium of the German Protestant Home in Lawndale. On March 29, 1908, the present Church building was dedicated, just three days after the congregation had been organized upon petition to the Philadelphia Classis by a group of 30 local residents. For many years only the German language was used, but as the younger generation matured the need of worship in the English language became apparent, and as a result both German and English services are held. Bethany has in many ways served the local communities. Spiritually, it has preached the truths of the Bible, bringing comfort and hope into many lives; civically, it has opened its doors to various local organizations, and educationally, it has conducted at various times, under the tutorship of Mr. Haack, a citizenship school for immigrant Germans to teach them the English language and acquaint them with the responsibilities and requirements of American citizenship. Rev. Mr. Haack, Bethany's founder, holds the oldest pastorate in the section of the Northeast.

At the morning service on Mar. 26, Rev. Dr. M. F. Dumstrey preached the sermon, and in the evening the address was delivered by Walter Seiler, Esq. Special music was rendered at both services, with Mr.

Vernon Watson as violinist. Ladies' Aid and Brotherhood Night continued the celebration on Mar. 29, with Mr. Fred J. Knaus as speaker. The Brotherhood Quartet sang and Mrs. Hilda Reiter Baus was the solo-



Rev. Gustav A. Haack

ist. Mar. 30 was Catechumen, Young People's, Teachers, King's Daughters, Girls' Club choirs and S. S. Night, Rev. A. W. Klinger, speaker. Miss Sophia Wahl, soloist, and the choir were the musical attractions.

ECONOMY THROUGH CO-OPERATION

Attempting an itinerary through the regions of the Minnesota, Iowa and Ursinus Classes during January and early February seemed like flying into the face of Providence. Besides, it might appear like a waste of the Board's all too scant funds to visit a region where the Churches are relatively far apart. Again the Lord has demonstrated that He can make the seemingly impracticable effect His purpose.

While some days were very pleasant, nevertheless a great many of them tested the sincerity and faith of the people visited very much. The number attending the meeting held on weekday nights was often meagre, but when the cold and the bad roads were taken into consideration, we admired the courage shown by those who ventured out on those occasions. I felt amply repaid for the effort put forth in visiting these thirty outposts, and believe that great interest has been awakened in many of these congregations, who had never been visited by a missionary of our own Church before.

I would not be fair to all these pastors, if I did not mention the fact, that if they had not co-operated so whole-heartedly these meetings would have been real failures. They never hold week-day night meetings, especially in winter. But they cheerfully consented to call their people out on successive nights though their past experiences told them that folks will not come out to meetings held during the week. They did this to accommodate me and to reduce the expenses for travel to the Board. In most cases the pastors drove me from one town to the other, some taking me sixty miles to their next neighbor. One pastor drove me to two different places though it did not seem to be his turn to do so. Everywhere the brethren and a few of our laity made me feel that genuine hospitality is not yet extinct in the Reformed Church. In spite of sleeping in a different bed almost every night and eating different food at every place, I never lost any sleep and returned home in excellent health and spirits. To all who entertained me so generously and made my visit so truly enjoyable I extend my heartiest thanks.

Once impassable roads compelled a brother to cancel an appointment; but this enabled another who had not been put on the list to take me to his place and call a few persons together by telephone. Two appointments conflicted with important high school basketball games. Of course you could not expect those youths and their parents to miss those games. But see my revenge! The next day I was asked to speak to the Jr. and S. High School students numbering about 90, and to about 140 grammar grade children for half an hour each. The latter, then, through their teachers, asked me if they might ply me with questions regarding China and the Chinese. For forty-five minutes longer these youngsters asked me questions that would have done credit to the adult membership of our Churches. In one Consolidated High School I was given one hour's time to address 250 students. A third case is worth mentioning. Because a distant congregation did not accept an appointment, the pastor at Klemme, Ia., asked me to stay over for the C. E. Society meeting on Tuesday night. After the formal talk I replied to a question that had been sent in by a member that morning and to many others put by some high school teachers and members of the congregation. The man who had arranged the Iowa schedule brought me to his place on a day so blustery and cold that his people could not attend the evening service. Two members put in their appearance at the parsonage where we conversed with them. The last speaking point greeted us with sixteen below zero weather; but the fifteen attendants—an octogenarian among them—greeted me with warm hearts, and finished the evening with doughnuts and coffee.

Who can believe that these people will not co-operate more understandingly and also more joyfully in the work we are carrying on for our beloved Church in China?

Paul E. Keller.

HOME AND YOUNG FOLKS

Home Education

"The Child's First School is the Family"
—Froebel

HALF LISTENERS

By Helen Gregg Green

"I don't understand what makes Marianne so inattentive," Marianne's animated

young mother complained. "She only half listens when I speak to her, often making me repeat my sentences. It positively makes me nervous."

Just as my neighbor finished speaking, Marianne bounded into the house, bubbling over with news of a prize offered by her school for the best theme on patriotism.

"Oh, I'm so interested! I'm going to paint little flags on the front of my theme, and—"

"Marianne," her mother interrupted, "did you go to school without brushing your shoes?"

The child's face fell, tears came to her dancing eyes and she half sobbed, "Oh, Mother, you never let me finish anything I have to tell you," and out of the room she hurried.

"Well, my dear," I said gravely, "now I see why you are complaining of Marianne's inattentiveness. You are teaching her to be a poor listener. You wouldn't

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think of interrupting a friend in the mid-
dle of an exciting narrative or when she
was telling something in which she was
very much interested, would you? If you
did that often, you soon would have very
few friends. Children are people. They,
too, have their own enthusiasms, their own
ideas, and they, like us, enjoy sharing them
with someone who will be truly interested."

"Oh, Aunt Emmy Lou!" Marianne's
mother said, more to herself than to me.
She seemed to be realizing for the first
time that she was the mother of a small
person of importance as well as a grown-
up baby—a small person of importance to
be listened to, to be treated as an equal,
as well as loved, reproved and enjoyed.

"I've always interrupted Marianne," she
said after a pause. "I guess I felt that
what I had to say was so much more im-
portant than anything she wished to tell
me."

"Yes, my dear, that's it, and," I con-
tinued, "your remark about her shoes
would seem to her quite irrelevant. Her
interest in that theme on patriotism was
real, and very commendable."

"Yes, and one which should have been
encouraged," the little mother agreed, "I
guess both Marianne and I have the half
listening habit. No wonder neither of us
can get our thoughts and ideas across to
the other. Now with her father it is dif-
ferent. She climbs up on his knee and tells
him all about it. And Father listens."

"And from this time on Mother listens,
too!" I added.

"You're right," Marianne's mother
agreed. "Come on, Aunt Emmy Lou, let's
call Marianne and find out just how she
intended putting those flags on the back
of her theme."

"I believe that a carefully organized
kindergarten department, if placed under
competent instructors for that particular
group, is an essential of every efficient
school system."—Harry W. Crane, Depart-
ment of Psychology, The University of
North Carolina, Chapel Hill, N. C.

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IT WAS HUBBY WHO WAS NERVOUS

Hazel: "I suppose you were nervous when
you first asked your husband for money."
Ruth: "No, I was calm, and collected."

Sam: "Yo' ain't got no brains."
Tam: "Ain't got no brains? Why, man,
Ah got brains what ain't nevah been used."
—The Progressive Grocer.

HE HADN'T TIME
(Commended to Persons Afflicted
with Hurrtyitis)

He hadn't time to greet the day,
He hadn't time to laugh or play;
He hadn't time to wait a while,
He hadn't time to give a smile;
He hadn't time to glean the news,
He hadn't time to dream or muse;
He hadn't time to train his mind,
He hadn't time to be just kind;
He hadn't time to see a joke,
He hadn't time to write his folk;
He hadn't time to eat a meal,
He hadn't time to deeply feel;
He hadn't time to take a rest,
He hadn't time to act his best;
He hadn't time to help a cause,
He hadn't time to make a pause;
He hadn't time to pen a note,
He hadn't time to cast a vote;
He hadn't time to sing a song,
He hadn't time to right a wrong;
He hadn't time to send a gift,
He hadn't time to practice thrift,
He hadn't time to exercise,
He hadn't time to scan the skies;
He hadn't time to heed a cry,
He hadn't time to say good-bye;
He hadn't time to study poise,
He hadn't time to repress noise;
He hadn't time to go abroad,
He hadn't time to serve his God;
He hadn't time to lend or give,
He hadn't time to really live;
He hadn't time to read this verse,
He hadn't time—he's in a hearse—
HE'S DEAD!
Grenville Kleiser.

Here lies a young salesman named Phipps
Who married on one of his trips
A widow named Block,
Then died of the shock
When he saw there were six little chips.
—Syracuse Orange Peel.

Arriving home from school, Bobby re-
marked to his mother: "I met a poor little
boy coming home from school who had
never heard of ice cream, Mother."
"Indeed, and what did you say to him?"
"I said I'd nearly forgotten it myself."
—Methodist Times and Leader.

Junior Sermon
By the Rev. Thomas Wilson Dickert, D.D.

AT THE SEPULCHRE
Text, Matthew 27:61, "And Mary Mag-
dalene was there, and the other Mary, sit-
ting over against the sepulchre."

The period between the death of Jesus
on the cross on Good Friday evening and
His resurrection on Easter Sunday morning
was a sad time for His friends. Many of
them thought that Jesus' life had ended
in failure, and they knew not what to do.

How great was their disappointment
may be learned from Cleopas and his com-
panion who were on their way to Emmaus
and who said to Jesus, who had joined
them on the way, although they did not
know Him, "But we hoped that it was He
who should redeem Israel."

Jesus had told His disciples that He

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exposition of its principles, practices,
and beliefs. \$1.25

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would rise again, but they did not seem to understand what He meant nor to believe what He said. St. John himself tells us, when he relates how he and Peter ran to the empty tomb and entered it, "For as yet they knew not the Scripture, that He must rise again from the dead."

After Jesus had expired on the cross on Good Friday, there came a rich man from Arimathaea, by the name of Joseph, who was a disciple of Jesus, but secretly for fear of the Jews, and asked Pilate for the body of Jesus. Permission was given him to take charge of the body. Now there appeared another secret disciple of Jesus, Nicodemus, who at the first came to Him by night, bringing a mixture of myrrh and aloes. So they took the body of Jesus and bound it in linen cloths with the spices, as the custom of the Jews was to bury.

After the body was properly prepared they took it and laid it in a new tomb, wherein was never man yet laid. This tomb belonged to Joseph of Arimathaea. It was located in a garden, not far from the place of the crucifixion. This tomb was hewn out of a rock, and when the body had been laid into it a great stone was rolled against the door of the tomb. There were some women watching the burial of Jesus, among them being Mary Magdalene and the other Mary, probably the mother of Jesus, who sat over against the sepulchre.

Let us look a little more closely at these persons who attended to the burial of Jesus' body and who were at the sepulchre. First among them is Joseph of Arimathaea, the site of which is not certainly known, but is thought to have been situated on the fertile plain of Sharon. He was a wealthy Israelite and a member of the Sanhedrin. Besides his property in the country he is supposed to have had a house in the city of Jerusalem and the garden in which Jesus' body was buried outside the city.

St. Luke tells us that he was a good and righteous man, who was looking for the kingdom of God. He did not consent to the counsel of the Sanhedrin in their judgment of Jesus. Although he had been only a secret disciple while Jesus lived, the sight of the suffering Saviour had quickened his faith and love to such a degree that he laid aside all secrecy and fear and took a prominent part in the burial of Jesus' body. How fortunate it was that he rescued the body of the Master from the rude hands of the Roman soldiers and the spiteful hatred of the scribes and the Pharisees. John, who was also at the cross, would have been at a loss what to do with Jesus' body even if Pilate had given it to him, which is not very likely. If Mary Magdalene, because of the great love for the Lord, had requested His body from Pilate, she would have been turned rudely away from the door of his palace. But Joseph's social standing was such that he could not be dismissed with a sneer and a frown, and Pilate did not deny him the boon which he craved.

It is a strange coincidence that the man who helped to prepare the body of Jesus for burial was Nicodemus, also a secret disciple of Jesus. It seems that from the time Nicodemus came to Jesus by night, when Jesus spoke to him of the need of being born again, he was inwardly persuaded that Jesus was the promised Messiah and became a sincere, though secret, disciple of Jesus. Nicodemus was also a member of the Sanhedrin, and when most of the members were determined to take Jesus and put Him to death, he raised the question, "Doth our law judge a man, except it first hear from himself and know what he doeth?" He now stood forth as a friend of Jesus and with loving and lavish hands brought the spices with which to prepare the body of Jesus for burial.

I am sure it is not straining a point to say that John was also present at the burial, although he makes no reference to himself in telling us about Joseph and Nicodemus. Some one has made the beautiful conjecture that these three men car-

ried the body of Jesus from the cross to its place in the new tomb. Tenderly they lifted the body with loving hands, the feet being held by Joseph, the body by Nicodemus, and the "regal head with those closed eyes, over whom the shadows of the resurrection are already flitting," resting on the breast of the beloved disciple John, who had often laid his head on Jesus' breast as they reclined together at the table.

And then there were the women, foremost of whom was Mary, the mother of Jesus, and Mary Magdalene, who was so devoted to her Lord because of what He had done for her. Some think that Joanna, Susanna, Mary, the mother of James, and Salome were also there. As these women were deeply sorrowful at the death of Jesus, so were they also grieved at the thought of what should become of His body. The Jewish Sabbath would begin at sunset and the bodies had to be disposed of before that time. Unless claimed by some friends the bodies of crucified criminals were carted away to the valley of Hinnom where they were dumped upon the rubbish and garbage which were kept burning continually, from which the word Gehenna, meaning hell, is derived. The women were therefore distracted with the thought of their helplessness when to their great relief Joseph of Arimathaea and Nicodemus came and helped John to take care of the body. They watched the burial, and afterward sat over against the sepulchre giving vent to their sorrow.

But the Jews seemed to have no rest even when the body of Jesus was in the tomb. They who had so often accused Jesus of Sabbath breaking now themselves desecrated the Sabbath. St. Matthew tells us that the chief priests and the Pharisees went to Pilate on the Sabbath, and said to him, "Sir, we remember that the Deceiver said while He was yet alive, 'After three days I rise again.' Command therefore that the sepulchre be made sure until the third day, lest haply His disciples come and steal Him away, and say unto the people, 'He is risen from the dead': and the last error will be worse than the first." Pilate said unto them, "Ye have a guard: go, make it as sure as ye can." So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

Jesus manifested His great love for us and for all men by being willing to sacrifice Himself on the cross. By resting in the tomb He sanctified the graves of the saints. But all this would not avail if it was all that He did. He gave Himself to the uttermost for our sakes. But the gloom that settled over the tomb in which His body lay would have rested like a pall upon the human race if death had ended all for Him. Thank God, Jesus kept His promise: "The Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again." He came forth from the tomb on Easter morning bringing life and immortality to light. And because He lives, we also shall live.

GOOD TO THE LAST DROP

The aviation instructor having delivered a lecture on parachute work, concluded: "And if it doesn't open—well, gentlemen, that's what is known as 'jumping to a conclusion.'"—*Boston Transcript*.

THE PASTOR SAYS

If an unborn child could ask its parents this question, "What can you offer me if I do come into the world?" What would the parents' answer be?

P. S.—This is not intended to "start something", but it may be worth thinking about.

—Now and Then.

Birthday Greetings

By Alliene De Chant Seltzer

I can think of no finer gift for us Birthday Club boys and girls to give to our Church on Easter than . . . than SOME-ONE NEW. Perhaps that "Some-One New" will be the next-door baby for the Cradle Roll; a school-boy friend for the Junior department; a new member for the Mission Band. And if we'd tell the new young people four doors down the street what fine discussions our Y. P. S. has at its 6:30 meetings, I'm sure they'd want to share in them. It isn't always the pastor and his wife, or the elders and deacons who gather in the new members. We can share in that too. So, between now and April 16th, let's see what we can do, and your Birthday Lady knows that our Easter will be a blessed one because we have shared it with others. Nor will our pastor care the least bit if our "Alleluia" rings louder than the grown-ups, for he'll know full well why we're so happy!

P. S. Do you know a Mission Band that goes Easter-Carolling? Your Birthday Lady does.

Puzzle Box

ANSWER TO—HIDDEN WORD PUZZLE
IN RHYME, No. 31

JERUSALEM

WORD SANDWICHES, No. 10

(Insert words of 3 letters)

1. P—T; Insert meadow land and get to lay in folds.
2. V—S; Insert Latin for "is" and get garments worn by men.
3. T—Y; Insert to go wrong and get a kind of cloth.
4. B—K; Insert a kind of varnish and get a color.
5. C—H; Insert a section of ground and get a woven fabric.
6. D—S; Insert a floor covering and get medicines.
7. C—S; Insert a head covering and get to carry on a pleasant conversation.
8. C—O; Insert a color and get the Latin for "I believe." A. M. S.

The Family Altar

The Rev. Roland L. Rupp

HELP FOR THE WEEK OF APRIL 10-16

Memory Verse: "And the word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth." John 1:14.

Memory Hymn: "The Day of Resurrection" (184).

Theme: Jesus Transfigured.

April 10. Monday—Witnessing Christ's Glory. Mark 9:2-8

The Transfiguration of Jesus is as alluring and arresting as any event of His life. I am convinced that nothing magical or supernatural took place on that mountain side in that night of prayer. But something spiritual, of rare significance took place there. It was an event such as takes place only when one has made a momentous decision, of heroic proportions, upon which all is staked with magnificent recklessness and utter confidence. Jesus had just been confessed as the Eternal Christ by Peter. He had very recently made up His mind to stake His life and ministry—and the future of hu-

manity—upon one final bold effort in which He would join the issue conclusively and decisively with the opposition. During that night of prayer He sought divine confirmation of His intention. The Transfiguration was the answer. We experience no transfiguration because we do not wrestle with life in the cosmic and eternal fashion that Jesus did.

Prayer: Eternal God, give us vision of truth, of life and opportunity that we may understand that life is not a monotonous game, nor an indolent drifting with the current, but a heroic venture as Jesus revealed. Amen.

April 11. Tuesday—Facing a Great Need
Mark 9:14-18

The Transfiguration makes the event of today's lesson inevitable. Jesus had achieved an intensely spiritual consciousness. He had made His whole public career a venture in personal religious living such as the world had not dreamed possible. Now he was prepared to enter upon the greatest adventure of His ministry. He had received the divine confirmation of His plans. In that confirmation He had experienced a spiritual electrification which had added tremendously to His spiritual being. Now He saw human need as with the eye of God. Need in all its forms and shapes pressed upon Him for satisfaction. In this twisted and battered youth and helpless father who had been brought to Him, He saw all human hands outstretched and all human hearts pleading.

Prayer: We come to Thee in prayer and worship, our Father, because in Thee we find sympathy and understanding. So frequently we find that our minds have become sluggish in thinking Thy thoughts, that our hearts are cold and hard, and that our spiritual vitality has fled. Make us whole by Thy Spirit. Amen.

April 12. Wednesday—Seeing Christ's Power. Mark 9:19-29

As Jesus faced this appalling need there seemed to flow into Him all the power of the world that inheres in love and sympathy, all the healing power of God Himself, ready to make whole and strong what affliction had destroyed. This Galilean carpenter, Who had been cultivating power with which to serve humanity, Who had been seeking for years to increase His capacity for love and sympathy with the definite purpose that when the occasion called for it He might pour it all out in healing benefaction, Who had no other ambition than to be the very instrument of God for the healing and saving of His family—this Jesus now stood in the presence of human need abundantly able to rescue a child from its torments and a father from his despair. In this scene I see the vindication both of God and man, I see the time when God will have His way with men because men will believe creatively in that God.

Prayer: O God, in shame and humiliation we bow before Thee, regretting that we are such poor servants of Thine, that when we stand in the presence of pain and despair we have so little faith and love and sympathy with which to wield Thy healing and saving power. Forgive us, O Father, for this sin. Amen.

April 13. Thursday—A Heavenly Vision
Isaiah 6:1-8

In the Old Testament days men experienced transfigurations. This event in the life of the young Isaiah has always thrilled me exceedingly. It is ever with me. I enter the temple with him. I feel the same awe of the Divine. My heart is heavy with my own need. I am so utterly unable to be His prophet to this day. My soul is saddened by the realization that this world that could be so rich in truth and righteousness, that might go forward now under the leadership of the prophets to a new day, is so hesitant and uncertain

about matters spiritual. But as I throw myself into the service, look to God more and more for vision and power, my soul is kindled, lifted as on eagles' wings, and I see the kingdoms of time and eternity gathered under the sovereignty of God.

Prayer: Our heavenly Father, teach us the power of meditation and worship that we may constantly seek out the sacred places of the earth and there have saving fellowship with Thee. O God, bless our Churches and our people so that in Thy spirit they may find the way of life. Amen.

April 14. Friday—The Glory of Jehovah
Exodus 24:12-18

No one can come face to face with God and not be captivated by His glory. That is the secret of the inspired personalities of the ages. And the glory of Jehovah is of such a nature that men will discover it sooner or later. All the religions of the world, all their temples and creeds, all their sacred writings and liturgies, have been inspired by the glory of the Divine. Moses and the Ten Commandments, Amos and his revelation of the universality and justice of Jehovah, Hosea and his revelation of the love of God, Isaiah and his vision of the Suffering Servant, the Baptist and his conviction of the coming of the Messiah, Jesus and the Kingdom of God, Gandhi and his world order of non-violence, Kagawa and his world civilization characterized by the spiritual and the ethical—these give us some conception of the glory of Jehovah.

Prayer:

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb!"

Amen.

April 15. Saturday. The Glorified Christ
Revelation 1:9-18

John of Patmos, with his brilliant imagination and unconquerable soul, gives us in this last book of the New Testament poetical portrayals of personalities and events in the world to come. This book and its symbolism are invaluable. Its literature and its art are as exquisite as its scintillating spiritual insight. Beauty and magnificence belong to religion as well as truth. Some of us who are not able to appreciate the creativity of this lonely believer need not be blind, however, to the reality of the glorified Christ. At the baptism when His soul heard the divine attestation, when He came forth from the wilderness temptation after having subdued the world to the will of God, when He stood before the synagogue in His native Nazareth, on the Mount of Transfiguration, in Gethsemane, on the cross when He said, "It is finished"—we can see the glorified Christ.

Prayer: Eternal God, our Father in heaven, we thank Thee for that assurance which we find in high achievement that in all of our best efforts Thou wilt be with us in power. We thank Thee for the confidence that sustains us when we are certain that the task which claims us is Thine. Amen.

April 16. Sunday—The Exalted Christ
Heb. 1:1-9

I wonder whether we know the Exalted Christ, the Christ of glory, the Christ of eternal and universal conquest, the Christ of a kingdom realized and of a faith fully vindicated in human achievement. Do we? Is that Christ living in our lives? Have we enthroned and exalted Him above all claims and powers of the world? Is that Christ our way, our truth and our life? It is comforting to talk about the Exalted Christ. But I am compelled to ask myself, even while I am writing these lines, whether I really have exalted the Christ I know and profess to serve. Vague faith and belief that our Christ is sitting

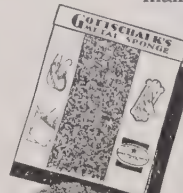


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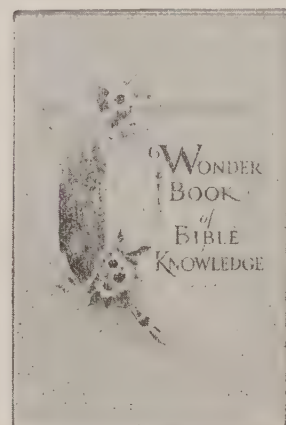
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on the right hand of the Father has no significance whatsoever if we have dethroned that same Christ in our lives and in the society and civilization which we have created and help to maintain. That Christ cares not for a throne in heaven if we do not stand for His kingship in our world.

Prayer: Everlasting God, we thank Thee for the Jesus of Galilee who has by the nobility and strength of His life be-

come for us the Exalted Christ of the ages. We thank Thee that He has opened for us the way, and that on that way we may have Him as our eternal friend and guide. Amen.

Little Boy: "There must be some visitors downstairs."

His Little Sister: "How can you tell?"

Little Boy: "I hear Mother laughing at Father's jokes."—**Christian Science Monitor.**

YOUNG PEOPLE'S DAY AT TRINITY REFORMED CHURCH, ALTOONA, PA.

Sunday, Jan. 22, Trinity Church observed Young People's Day throughout the entire day. The Sunday School devotional period was in charge of Martha Harter and Carl Kline, executives of the Young People's organization. The theme was based on the regular lesson, "The Forgiveness of Sin." At the morning Church service, special anthems, appropriate for the day, were sung by the Junior and Senior robed choirs.

The sermon by Dr. James M. Runkle, pastor of Trinity Church, was especially for the young people. Dr. Runkle took for the subject of his sermon, "God's Plan for My Life." His text was the word of Jesus, stated at the end of His life, "I have finished the work that Thou gavest Me to do."

Dr. Runkle said: "A certain man was asked to visit the grave of the wife of a dear friend of his. He was requested to observe the epitaph on the tombstone. Engraved on it was the following: 'She left nothing undone.' Of course this wasn't true, and it had no place on that monument. The only monument on which the epitaph could have been engraved, sincerely and conscientiously, was the sepulchre in which the Son of God rested. His was the complete life. His was the perfected life. His was the finished life. He alone left nothing undone."

"When Jesus said: 'I have finished the work.' He did not simply mean that the task given Him had ended, but that it had been perfected. But now if you should ask, how was it possible for Jesus to live the perfect life, there would be those, no doubt, who would say, because He was divine. But I think we do Jesus an injustice when we thus lift Him entirely out of the realm of the human into the divine. He lived the human life as well as the divine. We are told 'He emptied Himself'; consequently He met the problems of life as a man. He lived as a man, and thus wrought His mighty works and lived His perfect life through the same spiritual power that is available to all men. The philosophy of Christ's life, and the secret of His success is embodied in that marvelous declaration, 'I came not to do Mine own will, but the will of Him that sent Me.' Thus by His absolute surrender to the will of God, He made God's plan in His life an actuality. But I am very sure that just as truly as God had a plan for the life of His Son, Jesus Christ, so truly has He a plan for your life and for mine. Not only does God have a plan for each life, but that plan is unique. No two plans are just exactly alike, just as there are no two individuals exactly alike. Some one has said: 'When God makes a man He breaks the mold.'

"But you may ask, 'How do you know that God has a plan for each life?' I answer first of all because God plans everything else in the universe. No one can carefully observe nature without feeling and realizing that back of all nature is an allwise and purposeful God. It has truly been said: 'The very flowers tell the story in words of perfume and color.' I look into the face of the pure and spotless lily and I ask where did you get your beautiful robe? And the lily answers, not from the wardrobe of kings or of princesses, but from God, who wove it out of

dewdrops and sunbeams and the mysteries of the soil. I listen to the song of the little songsters who fill the forests and the sky with their sweet melodies, and I say, who taught you your beautiful songs? And they answer, 'The Master of the choir invisible.' I look up into the starry heavens and my soul, like the soul of the Psalmist, crieth out, 'The heavens declare the glory of God and the firmament showeth His handiwork.' These, Almighty Father, 'these are but the varied God, the rolling year is full of Thee.'

"In the second place, I know that God has a plan for each life because Jesus tells us so. 'As the Father hath sent Me, so send I you.' Again He tells us, 'To every man is given his work.' But now when I say that God has a plan for your life, I do not mean that He has fixed a narrow groove in which you must run, whether you want to or not: God will not compel any of us to accept His plan. You may throw it aside if you will, you may tear it into fragments if you like, but remember if you do it means failure for you. The most pathetic sob that ever fell from human lips was King Saul's cry of defeat, 'The Lord hath departed from me and heareth me no more.' The result of deliberately frustrating God's plan for his life.

"How can I find out just what God's plan is for my life? In the first place, I would say that God will reveal His plan to the truly seeking soul. 'In all thy ways acknowledge Him and He shall direct thy path.' The poet has said: 'God is His own interpreter and He will make it plain.' One of our young people came to me the other day and asked: 'How near can I get to God?' My answer was, 'Just as near as you let God get to you.' The great trouble with many of us is that God is not real to us. The very name God carries with it an air of mystery, something unreal, as if He were a visionary being. Herbert Spencer said: 'God is a great eternal energy, unknown and unknowable, unapproached and unapproachable.' I am afraid many of us have that kind of God, a great eternal energy sitting somewhere ruling the universe. But what comfort, what fellowship would a God of that type mean? Dr. Swain in that splendid little book entitled, 'What and Where is God?', tells us: 'God is a loving, intelligent will, and, apart from His instruments, He is silent and invisible, here and everywhere, now and always.' That may mean a great deal to Dr. Swain, but I frankly admit it means nothing to me. When Jesus wished to tell us who God was and what He was, He said, 'God is your Father,' and 'when you pray, say our Father.' Make God real, a Father with whom you can walk and with whom you can talk.

THE TOMB IS EMPTY

"Why seek ye the living among the dead?",
On Easter morn the angel said.
He was not there, the grave was empty,
Life o'er death had gained the victory.

As the gladsome Easter news we hear,
"He is risen, He is not here,"
It seems like the rising morning sun,
After night its course has run.

Sorrow, grief and pain are stilled,
The hearts of those with joy are filled,
Whose minds by doubt and fear are tossed,
Who feel that everything is lost.

We can never thank Him as we ought,
For what His resurrection brought.
He sin, the sting of death, removed,
The vacant tomb His mission proved.

May we day by day more like Him grow,
True Christian love to others show,
To His precious name be ever true,
Our Christian duty gladly do.

—Conrad Hassel

"Lady Henry Somerset, who was greatly disturbed in spirit for a long time, one day walked out into her garden, where she saw the flowers in bloom and heard the birds sing and said, 'The flowers seem to know their Creator and the birds their Master, and here am I, a human being, created in His likeness, unable to find Him or know Him.' Then a voice seemed to say to her: 'Act as though there was a God, and you will soon know there is a God.' Yes, make God real."

"In the second place, you can find out God's plan in your life by carefully observing your gifts and your talents. Follow your natural bent. God has given each one of us some special gift, some special talents; find out what yours are and use them. The trouble is, His plans do not always suit us. Instead of saying, 'Lord, what wilt Thou have me do?', we say, 'Where can I make the most money?' If that is your standard of life, you can't expect much help from God. Others will ask: 'What will be the easiest job?' Why do you want the easy job? We should be willing to take the job that challenges the noblest and the best that is in us. Follow the natural bent of your life and you will most likely get into the right job. Every man in his place. It would be a pity to spoil a good farmer for a poor preacher, or a good preacher for a poor farmer. Find out God's plan, and follow it."

"May I close with the following incident as told by Dr. F. B. Meyer. One day a young boy stepped into the study of his uncle, who was a great London preacher, and said: 'Uncle, what are you going to preach about Sunday?' The uncle replied: 'I am going to preach on this text: "To this end was I born, and for this cause came I into the world."' The young boy said: 'Uncle, I wonder why I was born?' He left his uncle's room and went down the street, where he saw a large crowd gathered about a theater building. He saw that the building was on fire and that the lives of hundreds of people were in danger. He worked his way to the roof of a nearby house and from there he laid a plank over to the theater window. He rushed in and rescued one and then another, until he had saved thirteen. But in bringing out the last one he was struck by a piece of falling timber. He fell over unconscious and was rushed to the hospital. His uncle was notified and hastened to his side. Just as the uncle entered the room the boy opened his eyes. Consciousness returned just for a brief moment. He looked up into the face of his uncle and said, 'Uncle, I know now. To this end was I born, and for this came I into the world, that I might save those thirteen.' Months later the uncle was sitting in a hotel in Paris. A wild-eyed man rushed up to him and said: 'I saved myself, I saved myself.' Just then a man came up and led him away. Later on the man returned and apologized to the minister and said: 'That poor fellow was in a theater building that burned down; many persons lost their lives, but he left his friends and saved himself; and the thought of it has driven him mad.'

"Ah no, you cannot do God's work in that way. God's plan for your life is a plan of service, not saving yourself at the expense of others. Blessed is he who at the end of life can say: 'I have finished the work Thou gavest me to do.'"

The evening service was in charge of Miss Roberta Barclay, President of the Young People's Organization. The theme for the evening was, "For I was an hungered, and ye gave Me meat." Miss Barclay based her timely remarks on the duty of young people to think deeply about the suffering of men, women and children in this economic crisis. The closing address, which was very helpful, was made by Mr. R. R. Potter, of Hollidaysburg, Pa.

WYOMING CLASSIS

Wyoming Classis convened in its 47th annual sessions in the First Church, Berwick, Pa., on Sunday, Jan. 22, 7:30 P. M. The altar services were conducted by the officers of Classis, Revs. P. A. De Long, E. F. Faust, and I. G. Snyder. The annual sermon was preached by the retiring President, Rev. W. R. Clark, on the text, 1 Cor. 2:16, "But we have the mind of Christ." The Preparatory and Communion service was held the following morning with the officers of Classis in charge. The following officers were elected: President, Rev. W. R. Clark; Vice-President, Elder Edward J. Sykes; Corresponding Secretary, Rev. C. L. Brachman; Treasurer, Rev. E. F. Faust. Inasmuch as Rev. Mr. Clark had served only part of the Classical year as President, having been elected at the special meeting in May to fill out the unexpired term of Rev. C. H. Kichline, who was dismissed to Lancaster Classis, he was re-elected for 1933.

In former years the reading of the parochial reports had been dispensed with, but it was felt by not a few of the ministers and elders that this was hardly the proper disposition to make of them, and so they were read as had been the custom some years ago. Rev. F. H. Moyer presented the work of the Phoebe Home and Rev. W. F. De Long, D.D., made an appeal for the support of Classis in meeting the present indebtedness of the Board of Home Missions. An item of interest to Classis was the reading of statements from the several Benevolent Boards which

were made in response to an overture from Classis, asking the several Boards to define the duties of their paid officials. The overture had been made at the suggestion of the Susquehanna Valley Reformed Ministerial Union.

Action was also taken to meet the obligation of Classis to Catawba College in full. The Board of Trustees of Classis were instructed to borrow the money still due, and then place an apportionment of 25 cents per member upon the several Charges until the indebtedness or loan was entirely cancelled. It is just possible that Classis will be rather hesitant in the future to assume any financial obligation to causes unless there is the strongest kind of assurance that the money will be available when the obligation must be met.

A public meeting was held on Monday evening, which was addressed by Rev. Charles J. Bornman, Professor of Sociology in Cedar Crest College, Allentown, Pa., on "Social Justice." It was a timely discussion and was heard with great interest.

Classis will hold its fall meeting in Trinity Church, Watsonstown, Pa., Monday, Oct. 16, 1933, at 9 A. M., and will meet in annual session in St. John's Church, Freeland, Pa., on Sunday evening, Jan. 28, 1934, at 7:30 P. M. It is expected that by that time the new Church will have been built. Statistics: Membership, 8,055; Sunday School members, 8,428; contributions for Benevolence, \$25,538; contributions for congregational purposes, \$90,151.

Rev. P. A. De Long, Stated Clerk.



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THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Easter Sunday. April 16, 1933

Easter Lesson

1 Corinthians 15:1-8, 20-26

Golden Text: Because I live, ye shall live also. John 14:19.

Lesson Outline: 1. Paul's Vision of the Risen Christ. 2. Our Vision of the Risen Christ.

There was a sepulcher in the garden of Joseph of Arimathea. That statement of biblical fact contains a suggestive summary of human life. Man's life on earth is not like a dreary desert. It may look that way to a pessimist, but he needs new glasses or better eyes to see straight. And it may seem like that to an evildoer, but he lives in a world of his own making. Life has many garden-spots for the average mortal, who lives right and sees straight. There is home and country, love and labor, sheltered youth with its happy dreams, manhood with its noble aspirations. There is friendship with its unselfish ministries, and art and literature with all their manifold ministrations to the spirit within us. And who, but the mentally or morally sick, would deny that these aspects of life make it like a garden, fragrant and fruitful? The nobler a man's life, the more numerous the garden-spots that he will find on earth.

But there is a sepulcher in every garden of the soul. There is only one exit at whose portals death keeps its vigil. No modern writer, perhaps, has pictured more alluringly the hidden treasures of the garden of the soul than Maurice Maeterlinck. Yet melancholy broods over all his pictures, because the spectre of death haunts every garden of the soul. And that spectre will never be banished by the skill or power of man. Humanism, science, technocracy—what can they do with the fact of death and with man's universal fear of it? Doubtless they can, and will,

do much to ameliorate the human lot, and to elevate life far beyond its present level. But death will remain, to mock us. It is "the last enemy," that no man can destroy.

But the biblical narrative does not end with the tomb in Joseph's garden. Those who visited that sepulcher, "very early on the first day of the week," found an

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No. 67. Ivory tinted parchment folder, with cover design of cluster of beautiful Easter flowers as a foreground for a gold Cross. Inscription:

May our dear Lord and Savior
Now bless this holy day,
His love divine forever shine
Upon your future way.

No. 71. White and silver folder, in the arched-panel on the cover of which is a beautiful picture of Christ blessing the little children. Inscription:

I pray that God's rich blessings
May ever come to you
That He may guard and guide you
All life's journey through.

panel with cluster of Easter lilies outlined in silver. Inscription:

No. 72. White parchment folder with cover design of violet and yellow

May this day confirm you
In the knowledge sweet and true,
That our loving blessed Savior
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angel there, with a marvelous message. "Be not amazed," he said, "ye seek Jesus, the Nazarene, which hath been crucified: He is risen; He is not here" (Mark 16: 5-7). There is no other tomb like that known to man. The sepulcher of Jesus (Christ is the only one in man's history at whose portals an angel stands, "in dazzling apparel," and whose dismal silence is broken by a heavenly voice. It is the only sepulcher that has become a sanctuary for millions of men.

At that tomb we tarry today, in our Easter Lesson. Christmas, Good Friday, and Easter—these are the three greatest days in the cycle of the Church-year. And each has its own symbol or sign, viz., the cradle, the cross, and the sepulcher with an angel. Together these three symbolize the life of man, irradiated by the gospel of Jesus Christ.

At Christmas we join shepherds and Magi in their adoration of the Babe whose lowly birth has hallowed life, its mystery and its meaning. It is children's day and home day, sacred to childhood and to all its joys and hopes. On that great day all questioning ceases in the presence of the radiant Child, the gift of God's love.

On Good Friday we go to Calvary. We stand beneath the cross, the symbol of life's sin and sufferings. We see the death of Jesus, earth's darkest tragedy and mystery, for He was the best man who ever trod this weary world of ours. Yet men spurned, rejected, and crucified Him. This is not a children's day, but a day for adults. It raises great questions, and dark problems. All kinds of men stand beneath that cross and every class is represented in the multitude that saw the death of Jesus. Doubt, denial, despair, crass animalism, pathetic disillusionment, heartless cynicism, callous indifference—life at its best and at its worst, and above it all the dying Jesus, committing His Spirit into the hands of His Father, and commending men to His mercy.

Multitudes of men get no farther in life's journey than to Calvary. That far we all must go, for none of us can escape suffering and none can avert death. But there many stop. No man can utterly banish from his thought the question of life's meaning, its sin and suffering, and the seeming frustration of all its hopes in the final shipwreck of death. But many find no answer to these ultimate questions. They remain at Calvary, spurning Him who offers the only solution of life's problem. They join the throng, led by Judas, Pilate, and Caiaphas, that is marching through all the ages—suffering, sinning, dying; doubting, scoffing, denying. They crucify Jesus, the only One who can save them from sin and make them the heirs of life abundant and eternal.

On Easter Sunday we go into the garden of Joseph of Arimathea. We follow the few—a man and some women, who did not stop at Calvary. They were the disciples of Jesus, and the death of their Master confused and dismayed them. But they carried in their hearts a love of Jesus, and a loyal faith in His message and ministry, that were stronger than death. That love and loyalty, directly, led them into the great experiences that are narrated in our gospel records. The tomb that held the mortal remains of their Master became vocal with angelic speech, and radiant with celestial light. They had visions of the risen Christ, as they went on their way and about their work. They had the assurance of a Master and Lord alive forevermore. God had raised His soul from the underworld, the realm of the dead, to the place of honor and glory, at His right hand in heaven. And they had the assurance of His continued presence with them in their possession of spiritual gifts, and, especially, in the gift of the Holy Spirit, whose fruits of love in their daily lives were manifest to all.

There were only a few, at first, who

shared these great experiences. But their number grew rapidly and amazingly. Soon Paul joined the group, that bore witness to a skeptical world that Jesus was the living Lord of all mankind. And it is his testimony that forms, more specifically, our Easter Lesson.

I. Paul's Vision of the Risen Christ. Paul was not among the first disciples of Jesus. At the time of the Lord's death, and for years afterwards, he was Saul of Tarsus, the relentless persecutor. Therefore he was not an eye-witness of the events that transpired in the garden of Joseph. He never saw the empty tomb, nor did he hear angelic voice proclaiming that Jesus was risen.

But though Paul was not an eye-witness to a physical resurrection of Jesus, He became the greatest of all the trophies of the risen Christ. The living Christ conquered this heroic soul completely. He transformed Saul, the persecutor, into Paul, the ambassador.

Furthermore, it is Paul's pen that has given us the earliest testimony that has been preserved in our biblical records to the fact of Christ's resurrection. His testimony is woven into his great discussion of the nature of man's resurrection from the dead, his reply to the question that was perplexing and disturbing his recent converts at Corinth (I Corinthians 15). It was written many years before the accounts of the resurrection found in our synoptic gospels.

And when we compare Paul's earliest witness to the resurrection, now extant, with the later narratives written by the evangelists, we find that they are in perfect agreement on the main issue involved. They were equally sure that Christ was a living Lord, God's true and only Messiah, sent by Him for the salvation of mankind. They differ merely in the evidence which supports their belief.

Paul's assurance rests on spiritual evidence. He never saw the empty grave, nor did he meet the Master in a garden, or in an upper room in Jerusalem. He knew these stories from hearsay, and he does not question them, for he enumerates six appearances of that type in our lesson. But his own faith in Christ did not rest on them. It rested, rather, on his personal experience near Damascus. There, after a long period of doubt and struggle, the risen Christ conquered the proud Pharisee. There he saw His reality and majesty with the inner eye of faith. "When it pleased God to reveal His Son in me," then, and only then, Paul's faith in the risen Christ was born. Yet, though lacking all physical and material proof, was ever a man more certain of a living Christ than Paul? "Last of all, as to the child untimely born, He appeared to me also," he tells us. And, surely, the venture of his heroic missionary life and his martyr-death are proof positive that his inner vision of Christ was not a subjective hallucination.

II. Our Vision of the Risen Christ. How can we share the triumphant faith of the early disciples in a living and victorious Christ? The Church was founded upon that faith, and without it the Church will fail and fall. But how and where can we see the Jesus whom men crucified as the Christ, living and reigning forevermore?

Clearly, we cannot see Him as Peter and the women saw Jesus, early that first Easter morn. No such physical and material evidence is available for us. Nor is it possible for men to rest so tremendous a faith on mere belief in the hearsay testimony of others. It must be a personal conviction born of a personal experience. Even the gospel narratives seem to dwell but lightly on the physical facts. They make no attempt to explain the manner of Jesus' resurrection. They do not tell us what became of His mortal body. They certainly do not picture the resurrection of Jesus as a mere resuscita-

tion. There is a veil of mystery that shrouds the tomb of Jesus, even as it surrounds His cradle. Devout men may labor to lift that veil, but they labor in vain. Their efforts merely divert our attention from the spiritual fact of the risen and living Christ, to the physical data of His resurrection. We know nothing about the latter, except that God surely raised Christ from the dead. But we may know the risen Christ, and His power of salvation, as surely as Paul.

But we can know Him only as Paul knew Him. Not by the reports of other men, but by our personal fellowship with the Spirit of Jesus Christ.

Like Paul, somehow and somewhere, on our journey through life, we must come face to face with Jesus Christ, the greatest fact in history. We must see Him as He lives in the gospels, in history, and in the hearts of His humble disciples. We must be arrested by Him in our sin and selfishness. We must be subdued by His truth and grace. Through Him, with all our sin and impotence, we must be reconciled with God. We must become new men in Christ Jesus, even like Paul.

Then we shall be able to confess with him, "He has brought life and immortality to light through the gospel." Our faith, then, will rest securely on the continuous and ever-growing self-authentication of the risen Christ in the history of the Church, and in the hearts and lives of those who love and follow Him. We shall know that He lives because He has given us His Spirit. And because He lives, we believe that we shall live also (John 14:19).

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

April 16: "If a Man Die, Shall He Live Again?" Job. 14:1-14

This is the question of the ages, the great interrogation point of the human race. It was asked by Job in his day and it is being asked by men of our own generation. There are those who answer the question in the negative. Looking only on the material, the physical side of life, they assert that death ends all and that man shall not live again. Others are just as positive in their conviction that this is not all of life, but that after death the soul still lives and will continue to live through all eternity. This is the central doctrine of Christianity. On the answer to this question the Christian religion stands or falls. Therefore, Easter is one of the great days in the Christian Church, because it commemorates the resurrection of Jesus and also our own immortality. Of course, the immortality of man cannot be explained by the reason. It is something which belongs to the realm of faith. We believe, even though the reason cannot fully explain it.

There are those who have been trying to explain this great Christian belief. They have told us that the only immortality of man is the perpetuation of the human race in time. The parents continue to live in their children and thus through humanity in its continuance man finds his immortality. Others have told us that immortality is only a matter of influence, that we continue to live in the memory of others, and in the good deeds that we have done. "To live in hearts we leave behind is not to die."

Still others tell us that nothing in the natural world can ever be lost. It is simply taken up in some other form. The leaf in dying is transformed into some other matter and thus continues. The human body when it is reduced to dust and ashes simply is changed into another form, but its elements continue.

None of these three aspects of the answer to our question is wholly satisfactory. By immortality we mean much more than continuity. We think of a difference in quality of life. Eternal life is more than a continuance of the present life. It is

life lived on a different basis, on a higher level.

This belief in immortality, however, is not held without some reason for it. God has revealed Himself in many ways and He has also shown us something about this great fact of the resurrection and of immortality. The first book of God's revelation is that of nature. Through the laws of the natural world God first spake to man. "How be it that was not first which is spiritual, but that which is natural." Nature everywhere preaches the Gospel of life. The seed is sown into the ground, it dies and decays, but it bursts forth into new life. In the furrows of the field God has written the fact of immortality. There is that ugly worm crawling at our feet. Watch it for a little while and then under the warm sun it breaks its shell forth into a beautiful butterfly. If God can take this ugly thing and transform it into a bird that flies in the air and feeds on honey, what can He not do to man? Out in nature we come across a nest with its treasure of eggs. We go there a little while later and we find that the shell has been broken while the bird has flown. Nature proclaims this great fact to us in a thousand ways.

The great trouble is that so many people in thinking of immortality have reference only to the body of man. Now we would scarcely want this physical body to live again. When we die we are done with this body. It will return to the dust from whence it came. The different parts of it shall not rise again. "Not that body that shall be, but God giveth it a body as it hath pleased Him." The soul makes for itself a body, even as it does now. "I die daily." But the soul which is the organizing and vitalizing principle in life builds for itself a "body" that will fit the new environment upon which the soul has entered. "We shall not be found unclothed, but clothed upon."

But God has revealed the fact of immortality in another volume, viz., in the Bible. The Bible is the book of life. The New Testament is full of it. The center of the apostolic teaching was the resurrection. In unmistakable language this cardinal fact is stated over and over again. Jesus Himself proclaimed it and in His own life demonstrated it.

There is still another reason for believing in immortality. This is found in what is called the law of correspondence. To illustrate: because we have eyes there must be light; because we have ears there must be sound. Now there are certain instincts, certain desires and longings for an undying life, and these would not be found in us if there were not something, some where to correspond and fulfill these promptings and yearnings. God would have mocked His creation if He had planted these foretokens of immortality in the soul and had made no provision to realize the same.

Moreover, there are certain undeveloped powers of our being which can never come to full expression here. They must be permitted to ripen elsewhere. Our present incomplete life seems to demand a future life. When we come to ask what the nature, the character of that life will be we are not wholly left in the dark. Three things we shall most certainly take with us: our thoughts, our feelings and our wills. Therefore, I do not fear death. "In the night of death hope sees a star and listening love can hear the rustle of a wing." I think of many loved ones who have passed from death into life and I feel that I, too, may share in their experience.

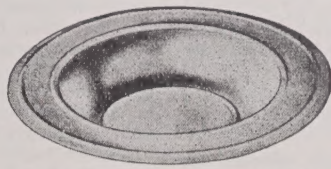
"Twilight and evening bell,
And after that, the dark!
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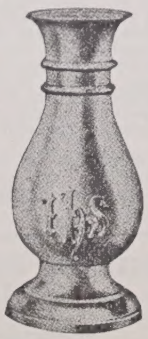
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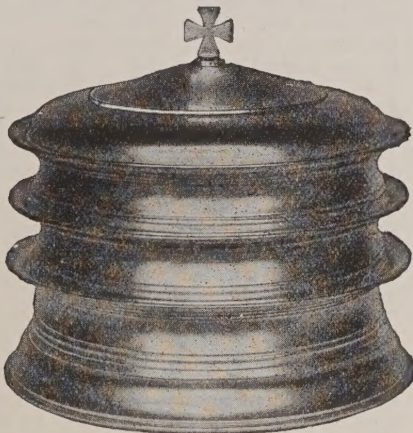


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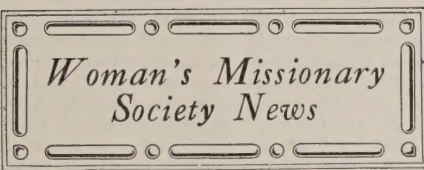
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Woman's Missionary Society News

Helen B. Ammerman, Editor

1331 Center Street, Ashland, Pa.

One Christmas in China a shower from Millersburg, Pa., came to the editor which greatly gladdened her heart. In Yochow City, where there are no foreign stores, Christmas is what the Christian constituency alone makes the occasion. This week I am having a splendid report shower on the Congresses. Let the inspiration carry over into our household tasks, religious and social activities, so that "needing each one" we may be "fairer" in His sight and better as Christian citizens. Only as we "come apart" and take a bold stand for righteous and virtuous living may we assume the privilege of being called Christians. There is no camouflage with Christ.

High Spot Broadcasts about the Congresses—1. About 550 attended Salem Church, Doylestown, Pa. Very inspiring

messages came from Rev. G. H. Gebhardt and Miss Hess. A large massed choir from all choirs of Tohickon Classis rendered Gounod's "Send Out the Light" and Simpter's "Break Forth Into Joy." This service, long to be remembered, was preceded by an organ recital by Prof. Muehlhauser.

2. On a very rainy day, Mar. 19, 275 attended Zion's Classical Congress, in York, Pa. Miss Motter presented the discussion. Zion Church and Grace Church, both of York, took first and second place in attendance. A great meeting of inspiration!

3. The expressions from Lancaster Classis Congress, in Colonial Park Church, Harrisburg: "A meeting that puts new pep into one." "I can work much better for attending this service," and "Doesn't it help us to understand what we are doing and what we ought to do?" A choir and quartette lifted the hearts into God's presence. Miss Ammerman spoke on the theme, and the pastor, Rev. E. H. Phillips, discussed the Scripture.

Announcements—The W. M. Societies of East Susquehanna Classis will meet in Salem Church, Shamokin, on Friday, Apr. 7, morning and afternoon.

I. To Secretaries of Christian Citizen-

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ship and others. The Woman's National Law Enforcement Convention is Apr. 12-14, in Hotel Washington, Washington, D. C. "Through divine power and prompt action WE CAN WIN." Miss Kerschner requests excerpts from National Headquarters letters printed here. "This is your opportunity to help make plans for extricating your country from the strangle-clutch of greed and vice now threatening its very life. Knowing your zeal in what is termed specific work of the Kingdom, Mrs. Peabody and her group beg you to set aside all else during the second week of April than the serious consideration of your country's condition. If at all possible come to Washington for a 3-day conference of courageously patriotic women. The national crisis is a very real one and every Christian woman in the U. S. should immediately enlist for action. If ever your counsel was needed as a Christian by your country, it is now." You are asked to register now in order to secure reduced R. R. fares. Enclose \$1 fee to Mrs. Peabody, 104 Kellogg Building, 1416 F Street, N. W., Washington, D. C. Hotel rates go from the following rates up: Hotel Washington, single room with bath, \$3.50; Dodge Hotel, \$2.50; All States Hotel, \$2.00.

Feasts for the Soul—The W. M. S. of the 4 Norristown, Pa., Churches united in an all-day study class on "Lady Fourth Daughter in China," also to fellowship with the Heavenly Father and with each other. Three ladies explained the text. The noon hour was socially spent in a box luncheon. Cake and coffee were served by the hostess Church.

II. The Second Church in Harrisburg, Pa., conducted a similar meeting on Mar. 30. The unique feature was that the text was dramatized by the program committee. Much credit is due them for analyzing the book into playlet form. While the ladies were visiting China they stopped long enough to drink tea (at close of Chapt. 2). The last 2 chapters of the book were well illustrated with posters and a map made from statistics in the book. Two periods of devotion and meditation upon our Chinese sisters, a friendly noon luncheon, and a play, "The Color Line," were also features. In the latter a Chinese student in an American university loses his Christian faith because he finds that America does not give Christ the place in real life that in his youth he was led to believe by missionaries. Therefore he returns to his native land to organize a campaign against Christianity. How deplorable! But alas, how true!

WEST SUSQUEHANNA CLASSIS

The 77th annual sessions of West Susquehanna Classis were held in the new Faith Church, Rev. A. S. Asendorf, pastor, at State College, Pa., on Feb. 7 and 8. The opening sermon was preached by Rev. R. H. Dotterer, Ph.D., Professor of Philosophy in State College, and a member of the Classis. Dr. Dotterer's subject was, "New Wine in Old Bottles," and in his sermon he urged the Church to give up the outworn methods and the outgrown doctrines of the past, and enter upon a program adequate for the present generation.

The election of officers resulted as follows: President, Rev. Earl G. Kline, Selinsgrove, Pa.; vice-president, Elder S. I. Bechdel, State College; corresponding secretary, Rev. E. W. Moyer, Bellefonte; reading clerk, Rev. Louis M. King, Freeburg; Rev. H. H. Rupp, of Lewisburg, continues as stated clerk. A few statistics are: Total gains, 340; total losses, 279; net gain, 61. The present membership is 6,547; the total Church School enrollment is 9,714, a gain of 52.

One paragraph of the president's report follows: "We would express our highest appreciation to Faith congregation at State College for the excellent work of the past year in building their beautiful Church building, which promises to enlarge their sphere of influence in their com-

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munity and ministry among the students of State College. They report in addition to this accomplishment a renewed spirit and an apportionment paid in full. The Williamsport congregation reports the observance of its 50th anniversary and the completion of a \$500 fund for Catawba College. The New Berlin Charge reports that one congregation paid its apportionment in full and expenses upon the parsonage to the amount of \$1,100. The Beaver Springs Charge reports that the Church building at Beavertown had been renovated at a cost of \$2,000. Improvements were made in the Freeburg Church building of the Freeburg Charge to the amount of \$700. St. John's congregation in Lewisburg, reports larger gifts for both benevolent and congregational purposes than in 1931. The Hubbersburg Charge reports a net increase of 22 members, a little more than one-third the net increase of the Classis. The Tylersville congregation of the Rebersburg Charge observed its 100th anniversary."

Classis made strong deliverances concerning World Peace, Social Justice, the 18th Amendment, and other social issues of the day. If all the people of all the Churches would live and vote on the same plane set for them by the judicatories of the Church, this would be a happier world!

Classis voted to pay the sum of \$242.37 on the principal of the note given to Catawba College in its campaign five years ago, and to give a new note for the bal-

ance, \$3,000, with interest, for one year. In the meantime a committee will devise ways and means for financing the new note when due. The committee are Rev. E. W. Moyer, Rev. D. R. Keener and Elder David K. Keller.

The Committee on Christian Education presented a report of a year brimful of activities. It was this committee, under the able leadership of Rev. Russell D. Custer, lately of Mifflinburg, but now of Milltown, N. J., that put West Susquehanna Classis on the map in the matter of Christian Education. Classis elected Rev. E. G. Kline, of Selinsgrove, as successor to Rev. Mr. Custer in the office of Director of Christian Education, and the new director has already shown that he will keep both the committee and Classis stepping in this important matter.

The inspirational address at the Tuesday evening service was made by Rev. E. W. Moyer, who lately was installed pastor of St. John's congregation at Bellefonte, as successor of Rev. Robert Thena, removed to York, Pa. Rev. Mr. Moyer's subject was "My Church and I—What We Mean to Each Other," certainly a timely subject.

Classis will meet in the fall session on Tuesday, Sept. 26, 1933, at 10 A. M., in Mt. Bethel Church, McClure, Pa., Rev. E. H. Zechman, pastor. No time and place have been fixed for the annual meeting next winter.

H. H. Rupp, Stated Clerk.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Amendment of the Constitution to abolish the Electoral College and provide for the popular election of Presidents is provided in a joint resolution introduced Mar. 21 by Senator Norris of Nebraska. The Senator is author of the "lame duck" Amendment.

Mrs. Nellie Tayloe Ross, vice-chairman of the Democratic National Committee and a former Governor of Wyoming, is slated to be made United States Treasurer, and Mrs. Ruth Bryan Owen is thought likely to get a position in the State Department.

The Administration farm relief bill, which seems likely to be rewritten in large part in the Senate, was passed by the House Mar. 22 by a vote of 315 to 98.

The beer bill was signed Mar. 22 by President Roosevelt and legalized 3.2 per cent brew will be sold in States variously estimated at 14 to 23 when the act becomes operative April 7.

Ohio, ratifying the Child Labor Amendment to the Federal Constitution Mar. 21, brought to ten the number of ratifying States. Others are Oregon, Washington, North Dakota, Arkansas, Arizona, California, Wisconsin, Montana, and Colorado.

A program for lightening the farm mortgage burden which would involve from \$1,000,000,000 to \$2,000,000,000 of refinancing by the government, according to some estimates, was approved Mar. 23 by President Roosevelt at conference with Democratic Congressional leaders.

The Reichstag passed by a vote of 441 to 94 Mar. 23 the enabling act that permits the Cabinet to make laws without consulting that body and without action by the President. Thus the Cabinet gets power to rule as a dictatorship for four years. The important part of the authority of President von Hindenburg has passed to Herr Hitler.

Yosuka Matsuoka, who led the Japanese delegation's walkout from the League of Nations a month ago in protest against its censure of his country's Manchurian policy, arrived in the U. S. Mar. 24 on his way to Japan.

Reports in the foreign press of atrocities suffered by German Jews at the hands

of the Nazis were branded as "pure inventions" in a statement issued Mar. 24 by the Central Union of German Citizens of the Jewish Faith. The Union has 60,000 members.

Appointment of a "Federal co-ordinator of railroads" with broad powers to effect economies in operation of the lines has developed as the keystone in President Roosevelt's prospective legislative structure for dealing with the railroad emergency. Walker D. Hines, former director general of the railroads during the World War, has been mentioned for the post.

Charles E. Mitchell, former chairman of the National City Bank, New York, was indicted Mar. 24 by a Federal Grand Jury on the charge of evading \$573,312 income taxes for 1929.

Discussions looking to a revision of the British war debt were begun formally by the Administration Mar. 24, through a conversation of more than an hour among Secretary of State Hull, Assistant Secretary of State Moley, and Sir Ronald Lindsay, British Ambassador.

A gigantic meteor lighted the skies with awesome brilliance in five Southwestern States before dawn Mar. 24, and, with thunderous rumble that rattled doors and windows, apparently disintegrated on its earthward plunge.

An appeal by Premier Mussolini for a 17,000,000 increase in Italy's population in the next ten years has brought keen rivalry by city governments in offering inducements for matrimony. The Premier has assigned the income from the tax on bachelors to the National Bureau for Protection of Mothers and Infants.

The 21st anniversary of the founding of the Girl Scout movement in the U. S. was celebrated Mar. 25 in different parts of the country.

Mistreatment of Jews in Germany has virtually ceased, according to Secretary of State Hull, who conveyed this information Mar. 26 in telegrams to Dr. Cyrus Adler, of Philadelphia, and Rabbi Stephen S. Wise, of New York, who went to Washington recently to protest against German treatment of Jews.

According to Weather Bureau experts,

America has been in the longest warm spell since 1776. The temperature line records a 25-year rise. The winter of 1931-32 was the warmest in more than 100 years in that part of the country east of the Rocky Mountains.

The Privy Council of Japan unanimously approved Mar. 27 a communication to the League of Nations announcing Japan's formal resignation from the League. The document was cabled to Geneva the same day.

Rainstorms, causing poor visibility, were blamed Mar. 26 by Varney Speed Lines officials for the crash of their transport plane which took 13 lives, injured one person and reduced two dwellings to smoking ruins near Oakland, Cal., Mar. 25.

President Roosevelt moved Mar. 26 to consolidate and reorganize all agricultural credit agencies of the Federal Government and to abolish the Federal Farm Board. Henry Morganthau, Jr., of New York, was appointed to head the new unified farm credit bureau. The Federal Farm Board stabilization operations cost the government \$360,000,000.

The disarmament conference unanimously agreed Mar. 27 to accept the British draft treaty as a basis for discussion and to take a holiday until April 25.

Harry F. Guggenheim, the United States Ambassador to Cuba, resigned that post April 2, and with Mrs. Guggenheim returned home Mar. 27.

It was estimated that fully 1,000,000 Jews participated in meetings held in all parts of the country as a protest against the recent persecution of their race in Germany. The largest of these meetings was held in Madison Square Garden, New York City, 55,000 attending.

A further pay cut for Federal employees was made April 1, since a four-year decline in living costs was put at 23 per cent. Upon these statistics President Roosevelt based the reduction for government workers which the economy bill authorized him to impose.

Congress Mar. 28 authorized acceptance of private funds for construction of a swimming tank for President Roosevelt at the White House. \$13,200 was raised by newspapers for construction of the tank.

Federal Reserve banks gained \$503,000,000 as a result of the ban on gold hoarding. The time for returning the hoarded metal expired Mar. 27.

Professor Albert Einstein, returning from the United States, was greeted by a delegation of Belgian savants. He intends to settle in that country and may be offered a chair at the University of Brussels.

Eugene O. Sykes, of Mississippi, has been appointed to the post of Federal Radio Commissioner. He was first appointed by President Coolidge in 1927, reappointed by Hoover, and now by Roosevelt.

Fifteen persons were killed Mar. 28 in the wreck of an Imperial Airways passenger liner near Essen, Belgium.

DOINGS AT HOMEWOOD

1805 Virginia Avenue, Hagerstown, Md.

Including the matron and her husband, there are 13 persons residing at the Home, all of whom are well and happy. Contentment reigns, for all lend willing hands for the work in and around the Home, producing good appetites for an abundance of nutritious foods, and generally restful sleep at nights. At the meeting of the Board, March 16, even Father Kinney, in the eighties, was seen aiding in carrying brush for the fire.

The apple orchard at the rear has been trimmed, and great heaps of brush resulted. Mr. Haines of the Home and Mr. Hicks, an interested neighbor, superintend the outside work—they make a very capable team and get things done on the dot. The next job is to plant a few posts and build sufficient fencing to en-

close a couple of sheep in the orchard to save the trouble and expense of mowing.

We regret to record the death of Mr. Aaron F. Rohrer, a trustee of Homewood, March 4, 1933, at his home, Waynesboro, Pa., after an illness of about a week. Mr. Rohrer was a very near and confidential friend of the late George C. Pearson.

An average of two letters per week have been coming in from persons desirous of entering Homewood, or requesting data regarding the Home for one reason or another. The number of guests at present completes the capacity; but this need be no discouragement to those who wish to enter and can wait awhile, for the Board is now considering enlarging by units the present Home when and just as soon as sufficient financial encouragement appears in prospect, which does not seem so far in the future, judging from the tone of some letters at hand. There is at present no indebtedness—the Home is wholly paid for and the mortgage cancelled; so what will next seriously engage the attention of the Board is careful enlargement of capacity accompanied with requisite maintenance. People visiting the Home are delighted at what they see, and amazed at what has been accomplished since its purchase a year ago, and particularly since it was opened last September. The Trustees are in the humor to build larger, that many more applicants, present and future, may be accepted and spend their last years in happiness and comfort, but their motto is to proceed only as rapidly as our Reformed Church people make it possible.

Pleasant weather and agreeable travel will soon be here. It may be profitable—certainly agreeable—if persons, interested or not, will plan trips by way of Hagerstown, and spend an hour or so at delightful Homewood under the hospitality of Mr. and Mrs. Haines and their family.

—E. A. S.

BETHANY ORPHANS HOME

Rev. Henry E. Gebhard, Superintendent

Stop! Look! Listen! 1,000 baby chicks and 50 ducks arrived at Bethany last week! The children were all anxious to see them.

The quarterly meeting of our Board of Managers is always considered a great event. Our meeting on Thursday, April 6, will be preceded by the examination of the 15 children to be confirmed on Palm Sunday. At the evening chapel service of the Board meeting, there is a large attendance of employees; even the children are anxious to hear a brief summary of the action of the Board.

Bethany children are not selfish in enjoying the privileges at the Home, but are ever anxious to hear of new additions to our family and of the places from which they come.

BOOK REVIEWS

Courage that Propels. Cokesbury Press, Nashville. \$1. By Rev. G. Ray Jordan, High Point, N. C.

Rev. G. Ray Jordan, M. E. Church, South, the author of "Intimate Interests of Youth," which was included in the 1932-1933 Reading Course List for the Missionary Groups of the General Synod, has recently produced another good book. "Courage that Propels" is a compilation of messages that are particularly needed now. The author recognizes the evil, trouble, discouragement and cynicism in the world, but points the way to victory through courage. He realizes that all men have hidden resources within them upon which to draw in time of great need. But the greatest reason for courage lies in that the spiritual personality of Christ can be transferred to our most inmost lives. The argument for courage is principally based

IT IS THE SPIRIT of the Church that every young person coming into the fellowship of Christ should have a Bible, a Hymnal, and some book of devotions for the home. The personal possession of these valuable books will help to emphasize the importance of the step taken in making the vows of allegiance to Christ and the Church.

THE REFORMED CHURCH HYMNAL

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INASMUCH AS THE HYMNAL is published in so many different combinations:—the Hymnal alone, or with Responsive Readings, with Full, Partial and Short editions of both the ORDER of Worship and the BOOK of Worship,—we would suggest that you drop us a card asking for a detailed price list. From same, you will be able to make a selection of the particular style of Hymnal now in the congregation in which it is to be used.

MANY A YOUNG PERSON has found an inspiration in the possession of a Church Hymnal. Many parents and those interested in catechumens, year after year are solving the Confirmation Gift problem in this manner.

WRITE TODAY

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH
1505 RACE STREET, PHILADELPHIA, PA.

on the attitude which one has toward life, together with the degree to which one has appropriated Christ.

Each chapter following that on courage develops the thought further. We have next "Sunrise at Midnight." When things are darkest, suddenly there comes a vision. The real sunrise vision in the night is that which brings us God. When we see Him as He is, and know that He still has charge of the affairs of this world and is going to bring them out right, we are satisfied. When one allies himself with the Lord in high service one can trust implicitly. No matter how dark the night, it is sunrise. Other chapters that give much needed hope to the bewildered of today are: "Riches You Cannot Lose," "Faith that Counts," "God's Encouragement," "Conquering Fear," "Worry Free," etc. One of the most helpful messages is that on "Power to Do the Impossible."

Mr. Jordan's book was written that the confused, perplexed, worried and hopeless might have a richer life because of a faith in God. The author's firm belief, which takes hold of the mind as one reads, is a power to help in itself.

—W. A. S.

Services were held March 17 at the Flory residence, 422 Prospect Street, York, in charge of the pastor, assisted by Rev. Robert Thena, pastor of Heidelberg Church, York. A quartet of the choir rendered several selections. Resolutions of respect were presented and read. The pastor's theme was "The Christian Hope," drawn from 2 Cor. 5:1. Deceased was aged 70 years, 3 months, 18 days. Interment was made in the mausoleum in the beautiful Mount Rose Cemetery. Mrs. Flory's interests extended beyond the local congregation. She was a reader of the "Messenger" for many years. She was a charter member of the Woman's Missionary Society of Zion's Classis. She also had a vital interest in the Hoffman Orphanage.

For the past 40 years the Flory's were identified with Locust Grove congregation. Their earthly career is now ended. But the memory of their faithfulness and devotion will remain as a precious legacy.

—W. E. G.

RE-THINKING MISSIONS

Report of the Appraisal Commission
of the Laymen's Foreign
Missions Inquiry

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OBITUARY

MRS. JOHN S. FLORY

In the death of Mrs. Mary A. Kauffman Flory, widow of the late John S. Flory, for many years an officer and Sunday School Superintendent, Locust Grove Church of the Kreutz Creek Charge, York County, Pa., has lost a faithful and devoted member and a loyal friend. Mrs. Flory died suddenly, in her bed, March 14, following a general break-down in health a year ago, which culminated fatally in heart failure.